Lutheran Herald

VOLUME XLVIII MINNEAPOLIS, MINN., MAY 18, 1954 NUMBER 20

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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1954 Bible Camp Schedule

Augustana Academy, Canton, South Dakota

May 31-June 3. Vermillion Circuit Junior Bible Camp; Rev. Stan Kvinge, Mission Hill, South Dakota, dean.

Badlands Bible Camp, Medora, North Dakota

June 18-24. Dickinson-Hettinger Circuits Senior Bible Camp; Rev. M. P. Lutness, Hettinger, North Dakota, dean.

June 25-July 1. Dickinson-Hettinger Circuits Junior Bible Camp; Rev. M. P. Lutness, Hettinger, North Dakota, dean.

July 2-8. Dickinson-Hettinger Circuits Senior Bible Camp; Rev. M. P. Lutness, Hettinger, North Dakota, dean.

Best's Grove, Claresholm, Alberta, Canada

July 4-11. Southern Alberta Circuit Bible Camp; Rev. L. E. McFarlane, 202 8th St. West, Calgary, Alberta, Canada, dean.

Blackduck Bible Camp, Blackduck, Minnesota

June 27-July 3. Bemidji District Aug. and Bemidji Circuit ELC Senior Bible Camp; Rev. Maynard Stokka, Remer, Minnesota, dean.

July 11-17. Bemidji District Aug. and Bemidji Circuit ELC Junior Bible Camp; Rev. Nels Lindau, Lengby, Minnesota, dean.

Blackhills Lutheran Bible Camp, Nemo, South Dakota

June 20-26. Black Hills-Lemmon Circuits Bible Camp; Rev. James R. Otterness, Box 331, Philip, South Dakota, dean.

Camp Chrysalis, Kerrville, Texas

August 15-21. Texas Circuit Bible Camp; Rev. David R. Vaaler, 5509 Blythewood Avenue, Houston 21, Texas, dean.

Camp Colton, Colton, Oregon

August 8-14. American Conference Junior Camp.

August 15-21. American Conference Intermediate Camp.

August 22-28. American Conference Senior Camp.

August 29-September 5. American Conference Luther League Camp.

Camp Emmaus, Menahga, Minnesota

June 13-20. Moorhead Circuit Bible Camp; Rev. Norris I. Erdal, 121 South Seventh Street, Moorhead, Minnesota, dean.

June 20-27. Moorhead Circuit Bible Camp; Rev. Norris I. Erdal, 121 South Seventh Street, Moorhead, Minnesota, dean.

June 28-July 3. Twin Valley Circuit Bible Camp; Rev. G. W. Tolo, Fertile, Minnesota, dean.

Camp Minne-Wa-Kan, Cass Lake, Minnesota

July 11-17. Arrowhead Circuit Junior Bible Camp; Rev. Luther Simonson, Bear River, Minnesota, dean.

July 18-24. Arrowhead Circuit Senior Bible Camp; Rev. Richard Bye, Nashwauk, Minnesota, dean.

Cover photo is by Religious News Service

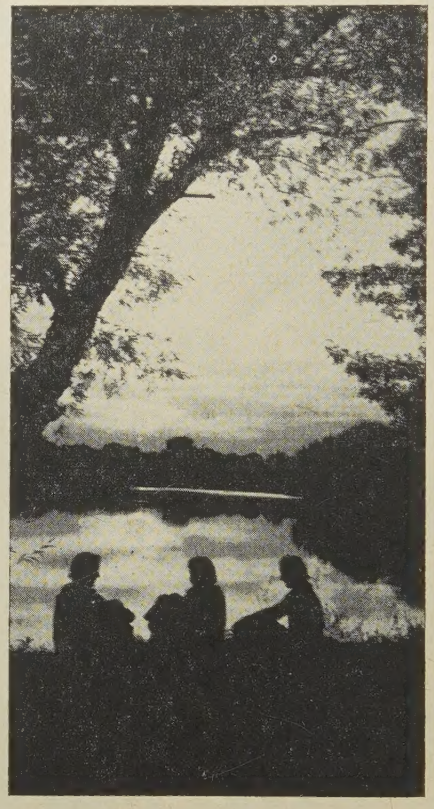
Camp Norge, New City, New York

July 2-9. Atlantic District Bible Camp; Rev. Ingvald Opsal, 414 80th St., Brooklyn, New York, dean.

August 27-September 3. Atlantic District Bible Camp; Rev. Stuart Ensberg, 3 Sprague Street, Baldwin, Long Island, New York, dean.

Camp Teepeetonka, Big Stone City, South Dakota

June 20-27. Parish Camp of First Lutheran Church, Sioux Falls, South Dakota; Rev. C. M. Bagaason, 1604 South Fourth Avenue, Sioux Falls, South Dakota, dean.



Christopher Lake Bible Camp, Christopher Lake, Saskatchewan, Canada

July 5-12. Prince Albert Circuit Family Retreat Bible Camp; Rev. L. T. Nelson, 150 12 St. E., Prince Albert, Sask., Canada, dean.

July 12-19. Prince Albert Circuit Luther League Bible Camp; Rev. A. J. Severson, Birch Hills, Sask., Canada, dean.

Covenant Cedars Bible Camp, R. F. D. 1, Clarks, Nebraska

August 16-22. Omaha-Kansas Circuit Bible Camp, UELC and ELC; Rev. Eugene Wekander, Danneborg, Nebraska, Rev. J. P. Worthington, Newman Grove, Nebraska, co-deans.

Crooked Lake, Hatley, Wisconsin

June 20-25. Green Bay Circuit Bible Camp, Rev. Peter H. A. Humlie, R. 5, Sturgeon Bay, Wisconsin, dean.

June 28-July 2. Central Wisconsin-Lemo Circuits Junior Bible Camp; Rev. Jac son, Larsen, Wisconsin, dean.

July 4-10. Central Wisconsin-Lemonwei cuits Senior Bible Camp; Rev. E. C Iola, Wisconsin, dean.

July 11-17. Central Wisconsin-Lemo Circuits Adult Bible Camp.

Canadian Lutheran Bible Institute Bible C Czar, Alberta, Canada

July 4-11. Canadian Lutheran Bible Ins Bible Camp; Rev. A. M. Vinge, Can Alberta, Canada, dean.

Flathead Lake Lutheran Bible Camp, F side, Montana

July 4-10. Great Falls-Havre Circuits Camp; Rev. L. H. Swantz, 3105 5th South, Great Falls, Montana, dean.

July 11-17. Inter-Mt. Junior Bible Camp; Fred D. Dommer, 944 Placer Street, H Montana, dean.

August 22-28. Inter-Mt. Circuit Senior Camp; Rev. J. M. Grimsrud, 621 S. Street, Kalispell, Montana, dean.

Green Lake Bible Camp, Spicer, Minneso

June 13-19. Goodhue Circuit Bible Ca Rev. A. S. Haugen, 714 Sixth St. S. Rochester, Minnesota, dean

June 20-26. Blue Earth-Willmar Circuits ble Camp; Rev. Henry Norem, Spicer, M nesota, dean.

June 27-July 3. Rock Valley Circuit E Camp; Rev. M. E. Lee, Box 633, Renv Minnesota, dean.

July 4-10. Montevideo Circuit Bible Ca Rev. P. B. Wold, Appleton, Minne dean.

July 11-17. Albert Lea Circuit Bible Ca Rev. Carl Hanson, Emmons, Minne dean.

July 18-24. Lac Qui Parle Circuit Bible Ca Rev. Otto Dale, Box 115, Minneota, M nesota, dean.

July 25-31. Austin Circuit Bible Camp; B. A. Lund, LeRoy, Minnesota, dean.

August 1-7. St. Paul Circuit Bible Ca Rev. Vernon Anderson, 474 W. Wheel Parkway, St. Paul, Minnesota, dean.

August 8-14. Mankato Circuit Bible Ca Rev. E. W. Nilsen, Truman, Minne dean.

August 15-21. Minneapolis Circuit Hi Lea Bible Camp; Rev. Ray Williams, 4815 H ant Avenue South, Minneapolis 9, Min sota, dean.

Hastings Lake, Lofield, Alberta, Canada

July 5-11. Camrose-Edmonton Family Bi Camp; Rev. G. O. Evenson, 10923 Street, Edmonton, Alberta, Canada, dea

July 12-18. Camrose-Edmonton Circuits ther League Bible Camp; Rev. G. O. Ev son, 10923 94 Street, Edmonton, Alber Canada, dean.

Ingham Lake Lutheran Bible Camp, Wallir ford, Iowa

June 20-25. Eagle Grove-Estherville Circu Bible Camp; Seniors; Rev. Sven Thompso Badger, Iowa, dean.

June 27-July 2. Eagle Grove-Estherville C cuits Junior Bible Camp; Rev. M. E. Foc ringer, Ruthven, Iowa, dean.

July 4-9. Eagle Grove-Estherville Circuits Ju ior Bible Camp; Rev. Alton Christens Rolfe, Iowa, dean.

July 11-16. Eagle Grove-Estherville Circu Junior Bible Camp; Rev. Leif Monsc Milford, Iowa, dean.

(To be continue

olume XXXVIII . . . NUMBER 20
Minneapolis, Minn., May 18, 1954

Lutheran Herald

Russia's "Church of the Catacombs"

Konrad Veem, Pastor
Estonian Lutheran Church in Exile
Munich, Germany

One hears, at least in the West, the term "Silent Church" used to designate the Church of the East. It behooves us to consider in just how far this is true.

It is indeed true that one hears very little direct news about the activities of the Christian Church in the East. It is also quite evident why this is so. The atheistic supreme powers prevent any connection with the outside world, and for a good reason. If they did not shut off this connection, the world would be flooded with reports about the present persecution of believers, a persecution such as has never before been known in all history! This situation has been in effect for years now. The apparent thing about it is that the Christians in the West, just because they hear little or nothing about the Church in the East, designate this Church as "silent." That is exactly what the corrupt powers wish to attain. In the declaration that one Church is known as "silent," there lies a biting criticism.

One does not need to use his imagination to determine what all lies in this very real situation. One can be satisfied in confirming that audibly there is nothing to understand about it.

The term "the silent church" is of Catholic origin. Under this characterization the believers were challenged to pray for the "silent church." In this term lies a clearly secular conception, for it is the prevailing point of view that one does not hear of the brethren in faith in the East. Words of Christ, said in another connection but applicable also in this situation are, "For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes have they closed, lest they should perceive with their eyes, and hear with their ears, and understand with their heart" (Matt. 13:15).

Wherein, then, does the omission lie? It is not taken into account that besides the audibly perceptible witness, there is the witness of action, or deeds. Revelation 12:11 has taught us to understand such a discovery, "And they have overcome him [the accuser of our brethren] by the blood of the Lamb and by the *word* of their *testimony,* for they loved not their lives even unto death."

This is the real situation in which we must see and hear in a spirit of love those who have despised their lives in the witness of action. They have, as followers of Christ, sacrificed their blood, as the *blood of the Lamb* was sacrificed. We should not let ourselves be led astray by the efforts of the devil's disciples! We should lend a Christian ear, even if the dead cannot speak.

A short time ago some Communist papers in Russia became excited because an exceptional student of dialectic materialism and a strong Party member appeared as a preacher on Sundays. He was the 26-year-old Andrei Semkin, a technician in Smolensk. In his sermons he called upon the people to be passive, to retreat from life, from common interests, and from the collectives. The question is not *why* he remained in the Party. The question is rather this, that he sacrificed his life in the silent witness of his deeds. And we hear about it through the Soviet press merely because he was valued as an unusually gifted student of Communistic teachings. The door to his success had been wide open, but he had ignored it. Something quite incomprehensible for the Communistic regime!

One can say that this is a single and perhaps unusual case, but what about the Church in the East as a whole? The question is quite easy to answer. The last regularly chosen patriarch of Moscow, Tichon, judged the situation as follows shortly before his death in the year 1925. There can be *no* co-operation with the fighting atheism, for if there were, one would be bowing down to a satanic regime. Since he saw in advance that the ecclesiastical council would be hindered from assembling—and it was their duty to elect a new patriarch—he designated three successors to the office. After his death the first two successors were prevented from coming to Moscow.

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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The third, the Metropolit von Krutizy, could take the office of administrator of the Patriarchal Throne. Because he, also, did not fit the demands of the Kremlin, he was deported to Siberia. Metropolit Sereij was placed in office by the rulers, and he drew up a declaration which said, "The joys of the powers of state are the joys of the Church." That was in the year 1927.

But Patriarch Tichon had seen even farther into the future. He was of the opinion that the Church of Christ would have to go underground. He called it "into the catacombs." He persuaded Shishilenko, a professor at the University of Moscow and a close friend of his, to become a monk and to lead the Church into the catacombs. And this is just what happened. Bishop Maxim, as he was then called, carried out this task but had to pay for it with his life. Before his death in 1929 the Church of the Catacombs excommunicated the Patriarch of Moscow. This has been confirmed by the substitute of the patriarch who was contacted in Siberia, and also by the bishops in exile.

Since then the Moscow Patriarchy, legal in the eyes of the state, has been illegal in the eyes of the Catacomb Church. This Patriarchy has wasted away, both as far as church laws are concerned and also as far as Christian faith is concerned. The *true* Church is the Catacomb Church. But with this Church the West can take up very little contact.

Under the demands which the Kremlin put to the church council there is a point which is as follows: "Condemnation of the bishops who have emigrated abroad." It was point three of the state stipulations which was finally accepted by Sereij and his present successor Alexeij. Patriarch Tichon had often emphasized to his confidants that he felt satisfaction and joy over the attitude of the bishops in exile. This applies even today toward the Catacomb Church.

One can say that here we are dealing with the Orthodox Church; one would like to know something of the churches of other confessions. But it always pays in the beginning to comprehend the first results, for these put into our hands the pattern of treatment in all churches.

The position of the Lutheran Church in the Baltic countries is exactly the same as that of the Orthodox churches in Russia. The last real bishops, chosen according to the regulations of the Church, are now in exile. The Communist powers do not allow a legal election of bishops. They place in these positions their own men whom they consider suitable.

One can say quite accurately that the churches in exile have a great task. They are the defenders of the legal churches of their land. One can demand of them that they cease to exist. That would actually mean withdrawing from the spiritual call because of temporary circumstances. They cannot do this because they refuse to accept any domination of the atheistic potentates o the Church.

You cannot separate the Church of the East from t Exile Churches. They (Exile Churches) are also tryi to witness by their deeds, under incomparably eas circumstances to be sure, and perhaps therefore th appear to be sometimes unworthy of the home chur In no way can it be said against them that they a silent. They are witnessing, even when they are n noticed.

The apocalyptic omens in regard to suffering must valued in quite another manner from usual sufferin From the human standpoint there lies complete hop lessness in it. Hopelessness toward the unbelievab brutal atheistic powers, and little hope toward the clos ears of the world. And still it is the nearness of t Savior which gives an almost holy, confident feeling victory. That is the only power, the "Blood of th Lamb." And this gives courage to endure and witne even without complete understanding. Under no co dition can such a daily battle be considered as "silent In this lies hidden the highest potential human power witness.

CLARION QUARTET TO BEGIN TOU

Pictured above, left to right, are members of the Clario Quartet: Dick Borrud, Herb Neve, Vernon Haas, an John Ottesen who will begin their tour about May 1 All of these young men are students at Luther Theo logical Seminary, St. Paul, and this summer is to b spent in a 14-state tour extending from New Yor City to Portland, Oregon. Their program include selections of chorales, Negro spirituals, hymns, and gos pel songs, and more than ninety concerts have bee scheduled to date.

Along with the concert tour, these men are als conducting informal leadership sessions for Luthe Leaguers where such a program would be desired.

An Open Door

lions in our great country do not know Christ. y attend no church, they read little religious lit- ure, their friends exert little Christian influence. er millions have no close fellowship with Him. all these millions be reached?

he Lord has opened a new door directly into peo- homes——TELEVISION.

nd right now there is a dearth of worthwhile pro- ns. Television stations which would welcome a y good religious program are rapidly being estab- ed all over the country.

are we ignore this open door? When the Lord cts great things of His Church? When a mission of millions is right at hand? When the welfare peace of our country and the world depend as ctly as they do on changing the hearts of men to g them into harmony with God and fellowmen ugh Christ? When the eternal salvation of souls is take?

nd Mrs. J. R. Dahl, ELC members, who donated the use of lovely home in Hollywood for the shooting of the pilot film of appened to Me."

Standing (l. to r.) are: three of the actors from the film, Mr. Bill Karn, director, and Pastor Norman Hammer, TV evangelist for the ELC. Seated are Pastor Gaylerd Falde, California District president, and Pastor O. H. Hove, director of ELC Public Relations. The picture was taken during the filming of an outdoor scene in front of the Dahl home.

"It Happened to Me"

To reach this great mission field of the unchurched who know little or nothing about Christ, who seldom go near a church, and who may recoil from the direct approach of preaching, the program series "It Happened to Me" has been devised.

It aims to show that Christian faith still changes people in wonderful ways; that Christian action is still a dynamic force in society—in short, that the Christian message is as effective today as it ever was. The aim of this program series is to show the man who as yet won't listen to straight preaching, that the Christian message is relevant for sinners like himself. It does this by bringing dramatically to his attention the testimony of those who know from experience.

Each program in "It Happened to Me" will be a dramatic production based on the life of a living person—not just any person, but one who has come to know the power of Christ; not his entire life, but that part of it concerned with the spiritual crisis which for him was resolved by Christ. And to climax the program, the person himself will appear to testify "it happened to me" and to tell the nature and meaning of the experience for him.

How the Job Is Being Done

To acquaint ELC people with the nature and purpose of "It Happened to Me," a pilot film is being shown in ELC churches. While this film will give the general idea, other films in the series will, of course, be different—and no doubt increasingly better—but all will have the same aim: to appeal to the unchurched.

If the idea merits and gets the needed support, further films in the series will be made. When the thirteen films are completed, plans will be carried forward for televising them weekly in 1955, possibly as a part of an inter-Lutheran all-year round program. The films will also be released through church film libraries for rental income.

Spearheaded by the Reverend Norman Hammer, television evangelist, "It Happened to Me" is a joint venture on behalf of The Evangelical Lutheran Church by the Office of Public Relations, responsible for administration, and the Division of Evangelism, responsible for program content.

The ELC Brotherhood has taken hold of this project, and its personnel are the agency through which the men of the Church are being challenged by this television program. It's a man-sized project for the men of the Church and all others who have the vision to see what can be done!

What You Can Do Now

To succeed, this venture for the Lord will need s stantial support. The Brotherhood has as a project connection with the showings in ELC churches forming of a committee of 5,000 men who will be nucleus of support in this venture. Other support w of course, be welcome.

There is a print of the film in circulation in ev two circuits of our Church (except Canada). Showi will begin in the middle of May, and will continue into the summer.

Make it a point to see the local showing in yo parish of this sample film of the series "It Happen to Me." You will then be informed on what is "in t wind" television-wise, and your reaction and respo will largely determine the direction and progress ELC television's future.

Pray that the Lord will guide and bless this treme dous venture and make it a blessing!

Lord of the Fields

E. W. Muel

LIKE AS A FATHER

Like as a father pitieth his children, so the Lord pitieth them that fear him (Ps. 103:13).

When I was just a chap I'd tease my dad
To let me plow, and he would smile and say,
"Once you put your hand to plow, from that same day
You'll earn your keep; but not just yet, my lad."
How well I can recall the time he bade
Me finish breaking up the field which lay
Behind the barn, and as he turned away
I recollect his smile somehow seemed sad. . . .
Three rows taught me a deal before he came
To watch. I know I did the best I could,
But that was bad, and head hung down in shame,
I plowed a crooked row to where he stood—
Then, "Jim"—his voice was husky with my name—
"Wherever did you learn to plow so good?"

—R. M. Laughlin in *The Progressive Farmer*

Childhood is a period of anticipation. The child looks forward to the day when his father considers him mature enough to lend a helping hand. God is our Father; He careth for us; He fills our cup with goodness; He forgiveth our sins for Christ's sake; He has a work for us to do.

Anticipation should also fill our hearts—anticipation of the day when we are counted worthy by our Maker to be given a major assignment in helping Him to satisfy the desire of every living thing. All people who approach their life's assignment in a Christian way can surely feel that God has given them a part in H great work of meeting human need.

The farmer who is so definitely tied up with foc seed time, harvest time, weather, and the life-givi processes of nature can hardly escape the fact that has been called by God to feed and clothe a hung and naked world. Yet, in a world in which he is definitely influenced by materialism, it is importa that he remembers that life's achievements do not co sist in the abundance of things a man has.

The Christian finds his major satisfaction in fait fully and successfully measuring up to the assignme God has placed upon his shoulders. While on Ru Life Sunday (May 23) we call upon God to bless o fields and the seeds that we entrust to Mother Ear we particularly pray that we might be counted wort of being His co-workers in meeting human need.

Thus, we come to Thee, Almighty Father, and a Thee to cleanse our hearts and our hands of the si of greed and selfishness so that with holy hands we m do the work of tilling Thy fields. May Thy blessi bestowed upon the labor of our hands cause ma hungry people to be fed. May they accept in than fulness the material benefits which Thou has bestow upon them through our toil.

As farmers of the land, we anxiously anticipate t first signs of spring. But more than the coming spring, we anticipate the call of our Father to till H earth, and anxiously look forward to the day of ha vest with the hope that we will hear the heaven Father say, "Well done!"

Using the Summer for Christian Education

Harold Midtbo

One of the most neglected areas in the Christian education programs of our churches is our use of summertime opportunities for Christian education. Great strides forward have already been taken in many respects, but over all there are still tremendous areas untouched. Over most of our nation Sunday schools still close down entirely for the summer vacation period, and our children and young people take a vacation from God. It is true that many successful vacation Bible schools are held each year, but in most cases they reach only a fraction of the number ordinarily reached by our Sunday schools when they are in session.

The growth of family and young people's Bible camps and teacher-training institutes is another extremely valuable extension of the Church's program of Christian education, but here again, in spite of very good progress, only a small part of our people is reached. The Church should encourage the further growth of the vacation church school and the summer camps as it seeks to strengthen its leadership and build and train the Church of tomorrow. But how about Sundays in the summertime? Are we using summer Sundays as educational opportunities or have we just concluded that a Christian education program on summer Sundays is impossible? Perhaps we need to reconsider this position in the light of the great tasks still unfinished in our Christian training of the young.

What are the obstacles to having Sunday school through the summer months? First, there is the problem of staff. Many feel that they need a change and a rest after a full season of Sunday school teaching, while others are away from their home churches for the vacation period. Then the Sunday school lessons in many instances do not provide a summer quarter so that new materials for teaching must be found. But these are not insurmountable difficulties. Summer Sunday school does not need to be just a continuation of the regular sessions. In fact, it may be preferable if it is not. Summer attendance will necessarily be smaller in most cases, and hence less teachers will be needed. Indeed, a very small staff could operate Sunday school successfully in the summertime, especially if the cooperation of a number of parents is secured.

RNS Photo

Too often the summer becomes also a vacation away from God unless a definite program is set up.

In a large school, classes during the summer could be graded by departments; smaller schools could meet in one or two sections. While the best procedure would be to have graded lessons for each group and adequate time for teaching, much could be accomplished by a planned series of teaching sessions making use of visual aids. This would not only reduce the number of teachers required and, solve the problem of curriculum materials but also make the Sunday school in the summer different and interesting. A series of filmstrips, flannelgraphs, and motion pictures could be worked out to achieve specific objectives. If this were correlated with a definite "Bible study" on the part of the children, it might serve to stimulate a program of Christian education based directly on the Bible. Perhaps a good theme for the summer Sunday school could be "Learning to Know and Use the Bible."

Much help is available to those interested in expanding the program of Christian education by a better use of the summer time. The Education Office of our

(Continued on page 486)

Mr. Harold Midtbo is a member of the Division of Parish Education of the Board of Christian Education. He lives in Brooklyn, New York, and is an active worker in Trinity Lutheran Sunday School.

WHAT ABOUT

Youth Outside the Church?

Robert Ner

In a day when our Church faces the challenge of ministering to a society tormented by the broken home, the soaring crime rate, the increase of juvenile delinquency even in rural areas, and the cancerous fear of war and destruction, it is apparent that new methods and programs must be devised if the Gospel is to be effectively preached to each segment of this society. The students of Luther Theological Seminary have been engaged in various projects which can help them to devise methods of reaching one of these segments, namely, the youth outside the Church. These projects give them a dual opportunity for experience in developing a method of approach while preparing themselves for the ministry and for service to the Church and community at the present time. Fifty seminarians are now actively engaged in some type of work with the problem youth of the Twin Cities.

The first of these projects has been in co-operation with the Ramsey and Hennepin County probation offices. An experimental group began on this project last year, and finding great success, twenty students are now acting probation officers with an individual delinquent. One boy may be from a home broken by death, divorce, or infidelity; another may not know the experience of a sober parent; another may have neither respect nor interest in school; these separately or together meet with and nurture a poor sense of responsibility, and trouble results. And this is real trouble! . . . trou often with seemingly no solution, trouble that ma the one who contacts the boy thankful for his herita

Mr. Lawrence Swanson, deputy probation officer Ramsey County, has acted as counselor to the semi ians as they confront problems in their work. One the indications of the type of work being done by t group is shown by the letter received from Mr. Jo K. Donohue, chief probation officer for Ramsey Coun

"Mr. Lawrence Swanson, deputy probation officer, called to my attention on repeated occasions the f work being done by the nine students from your se nary with some of our boys. I understand from M Swanson that your seminarians are not only giv excellent spiritual guidance in setting a fine example the boys who are under the supervision of the juve court, but they are also helping to guide them in th recreation, education, and vocational planning.

"Please extend the thanks of this office to the you men concerned and our good wishes to them as they forward in the work of the Church."

Another incident which further shows the effecti ness of this work: Each of the probationees was signed last fall so that the seminarian could be w him all year. Yet, only a month ago Mr. Swans called the seminary to assign another boy, asking t one of the fellows with experience take on anot

Photos by C. J. Larson, St. P

Though the problems which lie in the backgrounds of these young boys are many and varied, there is always the individual need understanding and friendship. Here, under the watchful eye of interested seminarians, recreation and vocational interests are be worked out.

e. It seems that this was a tough case—mother dying, ıble in school, constant brushes with the law. Get em fellow for this one. Only a month of school left, this was the order: Get a sem fellow for this one.

This work must continue.

second avenue of service and experience is found at Ober Christian Boys' Club in St. Paul. It was this b and its director, Mr. Harold Mordh, which last r provided the springboard for much of the increase seminary activity in the field of delinquent youth. This club provides an excellent opportunity for work a blighted area with a mixed racial situation, and . Harold Mordh, director of the Club, is able to e the men who work there valuable insights in the velopment of successful youth programs. In this Club, well as in the Savage Club of St. Paul, seminary dents take part in such activities as athletics, crafts, l gospel meetings. There is ample opportunity for ınselling and guidance of well over five hundred ıng people in this area of endeavor.

This work must continue.

There are thirteen seminarians who are taking part this overall project by acting as club leaders in ay Y, Junior Hi Y, and Hi Y in the Twin City MCA's. Mr. Jerry Manlove, an ELC layman and ıcon, and boys' work director of the downtown MCA, has been instrumental in directing our men in s work. As evidence that a Christian leader can ke an effective witness in this area, there are several tances where unchurched young people have been ptized and confirmed in the Lutheran Church.

This work must continue.

e seminarians have had frequent meetings to discuss problems in this field of work and the possible utions with various state, seminary, and church offi- ls. Much assistance has been given by Mr. Gene rns, head of probation and parole of the Minnesota uth Conservation Commission, Mr. Harold Belgum, ociate director of Lutheran Welfare in Minnesota, . Magnus Dahlen, executive secretary of the Board Charities of the ELC, Mr. Loren Ness, director of ys' Work of the Brotherhood, and Dr. Andrew Bur- s and Dr. George Aus of the seminary.

The collective experiences and insights of these men ve been instrumental in shaping the planning and ogramming of these projects.

nteresting experiments have been and are being nched. Last summer Oz Anderson and Bob Evans, ninary middlers, took eight teen-age boys on a canoe trip into the wilds of the lake country north of Ely, Minnesota.

Gerhard Huggenvik, also a middler, is serving as part-time Protestant chaplain at the state training school at Red Wing, Minn. Plans are being made for a Bible camp for his thirty-five member confirmation class.

The Board of Charities has recently adopted a plan, presented by the seminarians in conjunction with the Minnesota Youth Conservation Commission. This calls for the establishment of a Christian Boarding Club for young men of post-high school age (18-21). Seminarians will provide friendship, guidance, counsel, and a Christian witness which is very important in the rehabilitation of these younger men. One seminarian will be assigned to each person living in this home.

At the time of this writing, details are being worked out for seminarian co-operation in the work at the Plymouth Christian Center in north Minneapolis. This project, begun a few years ago by Liberty Lutheran Church, has the purpose of providing wholesome recreation for the youth of the area and through this contact giving the Church opportunity to confront the neighborhood with the gospel message. This church has established the groundwork for the project—a building with moderate facilities and a few years of operation; the hope now is to make real the potential which the building and the neighborhood provide by bringing adequate manpower from the seminary and securing the funds necessary for full scale operation. A controlling board of eight has been established which includes members from Liberty Lutheran and from the student body and faculty of the seminary. Mr. Herman Muus, a middler at the seminary, has been called to spend his year of internship as the new director of this Christian Center. This project could be a pilot project, showing the possibility of similar ones in other districts, and it could provide a testing ground for the proving and developing of evangelistic materials and techniques.

The seminarians which have been organized for the development and supervision of these projects are Paul Martinson, probation; Alden Hvidston, Ober and Savage Clubs; Jack Hustad, Christian boarding home; Ramon Runkel, the proposed Youth Center, and Don Smestad, YMCA relationships.

The work will continue.

This demonstration of Christian love and concern will have a far-reaching effect in the life of our Church. As pastors these men will provide the leadership as our Church shows its concern for the souls of men in our generation, that Christ might be lifted up and men might know Him as the risen Lord, transforming life by the indwelling of His Holy Spirit.

Partners in World Missions

Fredrik A. Schiotz

RNS Ph

Two years ago, during a question period at a Lutheran World Action rally in the Midwest, one man rose to say that he could understand that there was need for raising LWA funds to assist during the crisis years immediately following the war. But, "Why do we have to continue to help?" Then he continued soberly, "I think some of you have gotten yourselves jobs you do not want to give up."

It is a commendably wholesome situation when people will bring such economic doubts and fears into the open. On the assumption that this man's question may well be at some time or another every man's question, let us review the work in areas for which the Commission on Younger Churches and Orphaned Missions provides help, amounting last year to a budget of $775,000.

AFRICA-TANGANYIKA

Our assistance in Tanganyika is required as long as missionaries will be needed, for the government has ruled that the German mission societies may not return to administer the work. Our responsibility covers three fields (two large ones and one small one) formerly administered by the Berlin, Bethel, and Leipzig Mission Societies. As of January 1, 1953, there were 97,888 Christians in our congregations in these three areas. In 1952 these Christians contributed Sh. 363,448.20 (Sh. 7—$1) for the work of the Church. In one of the areas the Church insisted on contributing to support missionaries of its own to the Sonjo tribe among whom little work had been done; 14.3 per cent of what was contributed for the local and general work of the Church was given for this missionary activity.

No Protestant mission field has so many churches and nations represented in the missionary staff as is true of our work in Tanganyika. If one computes the number of missionaries who were on the three fields as of January 1, 1953 (except for two who have come home on furlough and will not be returning) and those who went out during the year, the staff number is 53.

The church or society membership of these missionaries is distributed as follows:

United States:
- American Lutheran Church, 1
- Augustana Lutheran Church, 26
- Evangelical Lutheran Church, 6
- Lutheran Free Church, 1
- Suomi Synod, 1
- United Lutheran Church, 2

European Societies:
- Bethel-German, 5
- Danish Lutheran, 1
- Finnish, 6
- Leipzig, 3
- Norwegian Lutheran, 1

In 1954 the Dutch Lutheran Church will also represented.

This wide distribution of missionaries in terms of t church or society of origin would be further increas if we were to include the two areas not under CYCOM supervision. It isn't surprising that Director Ronicke the Bethel Mission Society in Germany, who visited t field last fall, remarked: "At home we talk of t Oecumene, but here I have seen it lived out before m eyes."

1953 will go down in our Tanganyika history as a ye that recorded many significant actions. The Luther Missions Council, in which CYCOM and five oth Lutheran fields in Tanganyika co-operate, became effective and a functioning agency, charged with t operation of the Vuga Mission Press, the Medical A sistants' Training Center, the Secondary School

ısha and the Theological Seminary. The year was marked by the decision to provide a permanent location for the Theological Seminary at Makumira, the inning of our participation in the government's new ddle school training program, and the completion of first year of the first Bible School to be established any Lutheran field in Tanganyika.

INA

December, 1953, the last European missionary in na receiving support through LWA funds came out he interior. In this dark hour, when the doors have ıng shut for missionaries from the West to work in ina, there is some satisfaction in the knowledge that stood by our brethren with help as long as it was sible. We continue to assist the Hildesheim Mission Blind Women in Hongkong. A Lutheran World leration home for missionaries is maintained to serve four Lutheran Boards from U. S. and several Euron societies who have staff in Hongkong.

LY LAND

e bitter lot of the Arab refugees continues to require ch time from our staff in distributing the supplentary food and clothing collected by Lutheran World ief. Recently, a soldier who visited the Holy Land ıarked enthusiastically about the work that is being ıe, but asked why we do not distribute tracts and ptures with the relief supplies. The fact that this ef work is being done in a country where most of people are Mohammedans limits our freedom. But re is no question but what the people know that this stance is coming from Christians. It is not unusual t Moslem parents have asked us to admit their chiln to one of the several schools which we conduct the Mount of Olives, in Jerusalem proper, in Bethem, in Beit Jala, and in Beit Sahur.

ı 1953 the German societies, whose work we are ng in the Holy Land, began again to contribute to work. December 1 arrangements were completed to ıre foreign exchange for the indemnity fund paid the Government of Israel for property that they took r in Israel. This will mean that the German societies l be able to rebuild some of the work which our VA gifts could not cover.

ONESIA

this young republic, with so much promise for the ıre, Mohammedans are in a preponderant majority. lings of nationalism run high, and sometimes there anger that Mohammedans equate their own religion ı Indonesian patriotism. In 1953 this danger broke into an overt act where Mohammedans in one local ımunity demanded that Christians renounce their h. Some did, and eight who refused were shot.

In this setting, our help to the Batak Church provides more than the value of the money. It becomes the living symbol that though they are in a minority in Indonesia, the communion of believers is a world-wide fellowship.

Last year our gifts assisted this strong, young church of 600,000 members to send several of its young men to Europe and America for advanced training, to receive the teaching services of a theological professor from the United States and one from India, to receive a doctor of medicine from India, to build a Bible School for Women, to build and equip a small hospital in a pioneer area, to secure from the government the return of several mission hospitals and schools, to purchase miscellaneous badly needed supplies, and to send Batak evangelists into new areas where the Gospel has not been proclaimed.

NEW GUINEA

In almost every mission area where LWA funds are used, God has given us an extra dividend in the form of a new willingness among Lutherans in Europe and America to work together. In no place has this been more true than in New Guinea, where the work of Australian, German, American, and Canadian Lutherans was merged and became one work in 1953. Our financial assistance helped carry work that, before the war, was supported by Germans alone.

New Guinea is frontier country. Increasingly, the government is providing access to new areas, which means that the mission must push on to "possess" the land before other elements of western industrialism take over completely. Since the war, the Church has been growing rapidly; 13,402 catechumens were instructed in 1953 and about 13,000 Christians were added to the Church to bring the membership to a total of 121,437. The Church itself supports 47 ordained pastors, 22 unordained men who assist the pastors, 737 teachers, 870 evangelists, and 22 trained medical practitioners. LWA funds, the board grant from the American Lutheran Church (before 1953 the American Lutheran Church had a field of its own), and gifts from Australia and Germany support 103 missionaries.

Effective Jan. 1, 1953, CYCOM transferred to the Department of World Missions of the Lutheran World Federation responsibility for administering assistance to the European societies and younger Churches in Japan, Borneo, India, Ethiopia, South Africa, and Southwest Africa. In 1954 the minimum help to Hongkong will also be administered through the Geneva office. Now that the LWF World Missions Department had gotten a full time director (May 1, 1954) additional areas may be relinquished to LWF Department of World Missions, Jan. 1, 1955.

This gradual transfer of responsibilities to Geneva, some accomplished and some imminent, should be seen

(Continued on page 486)

EDIT

Some Further

Last week we concluded our analysis of the *Report on Polity and Organization* for the proposed new Church. It is understood by all, of course, that this is the body of material which will be voted upon by our Church at its convention in June. While we hope that our series of editorials was helpful in getting a grasp of the structure which is being proposed, we do want to emphasize once again that the *Report* itself should be studied. Copies of it may be ordered from Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minn. The price is 36c per copy, postpaid.

The editor does not feel that the entire subject of merger can be left at this point. There are a number of considerations outside the content of the *Report* which need attention. A number of our readers have raised specific questions which deserve an answer. It is to such matters that we shall address ourselves in the next two or three editorials.

Why So Limited a Report?

Somewhat to our surprise, we have encountered not a little feeling that the *Report* should have contained more than it does. Specifically, we have been repeatedly asked questions like the following: "Why are not definite recommendations made as to the future of each institution (educational and charitable) of all four bodies? Where does the Rural Life Commission come in? What happens to the Ministry of Music and the Choral Union?" And so on.

The best answer to such questions lies in the mandate given by the conventions of 1952 to the Joint Union Committee, and in the mandate given by the Joint Union Committee to the Joint Committee on Polity and Organization. The pertinent part of the resolution reads this way: "The Evangelical Lutheran Church hereby instructs and empowers its committee in co-operation with the other committees . . . to proceed with studies of polity and organizational structure, with preparation of prospective Articles of Union, and with tentative drafts for constitutions, to be submitted to the respective church bodies for consideration and action."

It will be noticed (1) that a certain progression is there established: first polity, then organizational structure, then Articles of Union, and then constitution; and (2) that nothing is stated as to how long this process shall take. It soon became evident that it would be completely impossible to go beyond studies in polity and organizational structure in the time between the 1952 and 1954 conventions. To those studies, therefore, the Joint Union Committee addressed itself, appointing the Joint Committee on Polity and Organization to assist it. While, under the mandate, the Joint Union Committee could have justified going the whole way, adding Articles of Union, Constitution, By-Laws, a Articles of Incorporation, it wisely did not attempt impossible, nor, we are sure, did the Churches exp it to do so.

The question, therefore, becomes, What is impli by "studies of polity and organizational structure As to the word polity, that is easy: the scriptural a confessional principles upon which any Lutheran orga zational structure must be based; we have yet to h a word of criticism of the statement on polity in *Report*. "Organizational structure" must be taken mean the framework of the new Church, but the fram work only. Perhaps one may compare it with erection of a modern building. The foundation m be soundly and solidly laid—polity. The steel fram work must be erected—organizational structure. Up that steel framework the actual, completed structu must depend. But the framework is not the complet structure. The "organizational structure" of the n Church must be sufficiently clear, specific, and detail so that the Church can be built around it. But it not the brick and stone of the structure; that is co tained in Articles of Union, Constitution, By-Laws, a Articles of Incorporation.

A Place for Everything

Each time the question is asked, "Why is not suc and-such included?" the answer must be continge upon whether "such-and-such" is to be looked upon organizational structure or completed building. Ta the questions we mentioned a few paragraphs bac Why are not the specific institutions named and th disposition specified? Because that belongs to the bri and stone. The organizational structure does, adequate and fully, lay down the principles which apply, as ownership, operation, and control. The specifics c come only after those principles have been adopted.

Or to take the matter of the Rural Life Commissio It is perfectly obvious that there must and will be on it seems to us rather obvious also where it will b under American Missions. But it is neither wise n possible to include specific details; they belong to t brick and stone. As to the Choral Union, its status w

IALS

Considerations

auxiliary, doubtless under the Luther League. The inciple is spelled out, the application is not.

It is the hope of those who have worked with the ueprint that one principle which applies here has en clearly established: There must be a place for erything which the Church, down through the years, ill find that it needs. But everything must be put to its proper niche. As far as working arms of the hurch are concerned, whatever they may be, they ust be made to fit into the pattern the Church estab- hes: into the divisions or commissions, under the hurch Council or Joint Council or Board of Trustees, under the auxiliaries. Every effort should be made to ep a unified, workable structure. We believe that the *eport* provides for just that.

WHAT ABOUT RESOLUTION NUMBER III?

nother question which has been extensively raised in e merger discussion meetings we have attended has do with the process whereby the *Report* is to be lopted, and whether it is possible to amend it. We d refer to this matter at the outset of our editorials the merger, but we believe that further discussion is eded.

The pertinent resolution is Number III, submitted identical form to all the conventions:

BE IT RESOLVED, That The Evangelical Lutheran Church, ving considered the *Report of the Joint Union Commit- e*, does now give expression to its present conviction con- rning the *Report:*

(Either)

A. The Evangelical Lutheran Church approves and lopts said total *Report* as a tentative step basic to and cessary for further steps toward merger.

(Or)

B. The Evangelical Lutheran Church approves and adopts id Report as a tentative step basic to and necessary for rther steps toward merger, but asks that the Joint Union mmittee give further study to the following items, for e following reasons stated:

The thought behind this "double" resolution is that those bodies (if any) which have no special suggestions to offer for the improvement of the report may adopt version "A" without further ado; whereas those bodies which find matters in the *Report* to which they take somewhat serious exception may list them and request further study. It should be noted that version "B" provides for study, but not necessarily for re-submission to the conventions, of the disputed points. The thought is that, in all probability, the conventions will be willing to trust the discretion of the Joint Union Committee, knowing that, if something really serious develops, the matter will be referred to the following conventions. However, if the referred matters are relatively simple of solution, there is no need of a re-referral to the conventions, which might well delay the merger by two years.

The Church Council of the ELC, which is the authorized agency for transmitting everything connected with the merger negotiations to the convention, have recommended that our convention adopt version "A" of Resolution III. Their thought is no doubt that thereby they express their own feeling that the *Report* is sufficiently satisfactory so that it may be adopted without reservations. It has, however, become quite apparent (at least to the writer) that this may not prove to be the wisest procedure for us. We are inclined to think that it will be better to substitute version "B" to begin with. That will make it possible to have a full and free convention discussion, with any delegate entitled to submit a motion for referral of some point. Whether such a referral will actually be made will obviously depend upon whether the motion prevails.

Having said all that, we hasten to add that we are hopeful that the entire *Report* can be adopted as it is. Ours is the first of the four bodies to vote upon it. It would be wonderful if we could again this year, for the third consecutive time, "set the pace" in adopting the merger resolutions. If that cannot be done, we do hope that referral under version "B" will be confined to really vital matters. Anyone (including every member of the Joint Union Committee and every member of the Joint Committee on Polity and Organization) can find matters which could have been improved upon. Unless, however, they are vital, we hope that they will be adopted rather than referred.

Most of all, however, we are concerned that our fine tradition of democracy of discussion and action shall prevail. Nobody is trying to foist a merger upon our Church; and nobody is resorting to questionable means to prevent merger. As the people of God, we are all discussing a matter of tremendous importance. Under our procedures it is the convention of the Church which must speak for the Church, and we are anxious that what it says shall represent what the Church feels and the voting delegates believe.

A Country in Turmoil

R. A. Syr

The Union of South Africa, under the leadership of Prime Minister Malan, has been emphasizing a policy that has been called *Apartheid,* namely the segregation of all racial groups into segregated geographic areas. This policy has aroused world-wide interest because of its theories and also because of the practical developments of its application. It is normally the race riots and anti-white demonstrations that receive the headlines in the newspapers when they deal with South Africa. When novelists write about the Union, they depict the deplorable conditions of the natives who have been de-tribalized and brought into industrial and mining areas to live in crowded, evil native locations. Behind all these external manifestations that catch the eye of the public, a more basic development is taking place. In the capital at Pretoria, policies are being formed and put into practice that will have a permanent and far-reaching effect upon the peoples in every walk of life in the Union and on the mission activity of every missionary group in the country.

On the fifth of October, 1953, the government of the Union of South Africa passed an act to provide for the transfer of the administration and control of native education from the several provincial administrations to the national government. At that time government officials indicated that the law would only gradually be applied. News items now received from the Union of South Africa inform us that the act was put into effect as of April 1 for all provinces except the Cape. This means that control of all provincial and mission schools has now been placed in the hands of the Ministry of Native Affairs of the government. An analysis of the situation by a Christian educator of the Union of South Africa is as follows:

"The plans of the government bring out these facts:

(1) The government will control *all* native schools—this is their aim. However, they present three alternatives to the Missions:

(A) The government wants to buy all our school buildings—on a 10-years-to-pay basis.

(B) Failing in (A), they want to rent the school buildings from the Missions at a rental of 7% per annum of the actual building cost.

(C) If the Mission refuses A and B, the government will allow the Mission to carry on the schools with 25%-50% reduction in grant for salaries and maintenance and equipment.

(2) Included in their control—a fact that I was told differently by the inspectors some time ago—are the private schools. If the building is acceptable, they w assume control. However, if the building is not acce able, the school board will ask the community to bu a new school building or they will close the scho

(3) The school board will be all-powerful. They m open or close schools at will. They will hire, pay, a dismiss teachers. This school board will be in contr of 40-50 schools. One member of this board will be native, trained as a secretary to do most of the wor Ex-officio members will be the Magistrate and the Chi We have not yet been advised as to how this board to be formed.

(4) The institutions—high school, teacher trainin colleges, etc.—will not be under these school boar If we rent the buildings, the Church could appoint principal and a chaplain and three voting members the governing body of the institution. This governi body would be directly responsible to the under-secr tary for Bantu education. They contemplate separatin the sexes at the institutions.

(5) Missions no longer will be able to start ne schools—they will not receive new sites. Furthermor no mission will be allowed to move a school site fro one location to another.

(6) If new schools are wanted, or new buildin needed, the natives are expected to build them—t government may help with the cost of rafters, windo etc. However, they want the native community support its own school."

From other sources we have statements by governme officials indicating that it is not only formal educatio that will be under control of the ministry of nati affairs, but also evening classes, adult education, a technical training. In one gathering it was even in mated that classes of catechetical instruction and Bib classes would have to be registered with the governme

Schooling for the native populace in South Afri was begun by the missions and has been conducted b them by and large throughout the year. The gover ment formerly recognized the excellent work bein carried on by the missions and has subsidized the work. Now it means that the work of the missiona in the field of formal education is over. We have great number of elementary schools and, together wit other Lutheran missions, we have a normal school an a high school on our mission field in Zululand. Th present regulations provide that every teacher must b a civil servant of the government. This means that, enforced, every missionary must renounce his America

zenship and become a citizen of the Union of South ica in order to serve in these schools. It has already n stipulated that, even though the present teaching f can be retained, no new white teachers will be e to replace those leaving. Staff vacancies will be ed by natives. As there are not enough native teachers, s means understaffed schools. The government control the middle school and normal schools will not be npleted as early as for the elementary schools, but entire plan is being developed so that we can realize t it will not be long until the conducting of these ools for training Christian teachers is out of our nds.

st three days before the act of control by the govern- nt went into effect, the following letter was written a man living in Durban, working for another mission the field of education.

The position here in South Africa seems to be one mounting tension—there is now legislation to the ect that all mission schools will be taken over by the vernment and that this is to go into immediate effect. eel very strongly that the churches have awakened late to the danger, and if we are not very careful shall find ourselves in the position of the pre-war urch in Germany. The one consolation in regard to educational side is that we have at any rate started nething which no one will be able to stop. There however, another dangerous trend, in that all new lding projects, a declaration has to be made as to at color group the building belongs to and also ether the building is going to be used for black or ite. Personally, I would refuse to make any such tement and would rather not build at all, because Church, being a multi-raced one, cannot frustrate purpose in such a way. It is all very challenging, d I only hope we are not going to let things slip of our control."

This letter indicates some of the frustration that comes the men who have been active in Christian educa- n in the Union of South Africa for a long time and w find themselves up against government regulations t create difficulties and confusion.

n the field of elementary education we find that re is one policy that has been determined by the vernment that will change the entire educational sys- n as it affects the native. They are beginning what y call a "double stream" system of education in the t few years of schooling. By this they mean that in first four grades they will split the classes, having f come in the morning and the other half in the ernoon, in every area where there are too many ldren for one teacher to handle. Ostensibly this is to provide schooling facilities for all native chil- en. What it actually will do is to make it practically impossible for any of the native children to proceed beyond the fourth grade.

This seems to be a carefully studied program that will be put into effect to keep the native at the point where he will always be in an inferior position educationally. What will happen is that all schools will be filled with children of the first four years. At the end of the fourth grade the children will have to take a test. Special examinations will have to be taken at the end of every year from then on, and it will be only a select few that will be permitted to go on with their education even to the higher grades of the elementary school system.

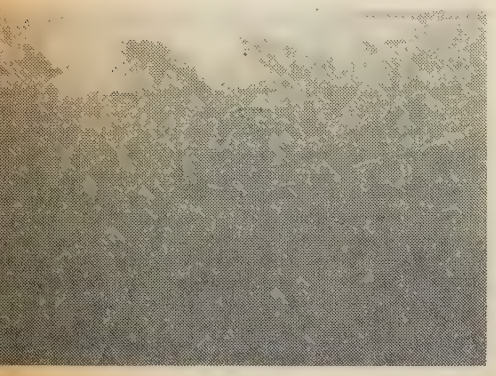
Another policy that gives indication of the future development is the declaration that the courses in elementary schools shall now be more practical. The term "practical" evidently means industrial courses shall be given that shall make the native more useful in the fields where he can serve under the white man in industry, mining, and agriculture. Furthermore, it means a tightening of the control of the thinking of the natives by the Boer or the Afrikaaner, as he prefers to be called, at the expense of the general knowledge that stimulates thinking and develops desires for freedom. Geography and history are being eliminated from the curriculum of the school, and the Boer language, Afrikaans, has been substituted.

Our mission had hoped to open two or three new schools this year in areas where there has been a great deal of illiteracy and no schooling possibilities for the native children. Under present government regulations the mission can start no new schools. There is further stipulation that any new school buildings must be erected by the natives at their own expense. Knowing the economic condition of the natives, this means in most cases that the age of building schools in the Union of South Africa for the native is practically over. It is very difficult to harmonize the above practices already put into effect with the avowed purpose of the government that they wish gradually to introduce universal compulsory education for all native children. Future acts of the government will very soon indicate whether their control of education is an effort to elevate the native through universal education or if it is an instrument to be used for controlling the thought and life of a native.

Missionaries Sail for the Sudan

Rev. and Mrs. Arthur Anderson and children, Naomi and Phyllis, and Rev. and Mrs. Andrew Okland sailed for The Sudan mission field on the S.S. African Patriot from New York on April 28th. We wish them God's blessing as they continue their work on the mission field.

Helen Frost at her home in Shishmaref



The new mission at Lost River

Teller Mission. The school is at the left, chapel and missionary quarters at right. (Native homes to the left do not show on photo.)

Pastor Albert Tastad, Lost River; Miss Noreen Paulson, Teller Mission, and Pastor and Mrs. Norval Hegland, Teller.

Anokok blew her little whistle, then asked her daddy what it said. "I don't know; you tell me" was his calm reply. "Come to church," it says. Anokok had remembered the recent Sunday school lesson which the missionary had explained (Num. 20), telling how the Israelites were called to worship with trumpets.

Many things have happened since 1898 when the Rev. T. L. Brevik first began sounding the trumpet and ringing the Gospel bell at Teller Mission. Although the beginnings were meager and the obstacles many, he had the glorious message of salvation to bring to a heathen people. But God also permitted various means and situations to occur which spread the Gospel quickly to a people who were very receptive. There were the reindeer meetings and corralling of deer to which Pastor Brevik often lent a willing hand. He was first called by the government to minister to the Lapps, then teach school at the station. By the time these services had ended, he had also ministered to souls and had seen the real spiritual needs of the Eskimo. Regular mission work was then established in 1900. From then on, the reindeer team and he became constant companions, traveling to various surrounding places, such as Mary's Igloo, Hot Springs, Council, White Mountain, Shishmaref, Wales, and Teller Town.

In 1917, the Rev. C. K. Malmin and his wife were stationed at Mary's Igloo. In the meantime came the measles epidemic of 1900, then the influenza epidemic of 1918, both of which necessitated the beginning of an orphanage. Ministering to the sick and needy helped to open the hearts of many people to the Lord in their physical needs.

There were many trying days and days of sorrow among the missionaries, for today as one views the cemetery on the hill, one will not only see the graves where 79 Eskimo people were buried following the influenza epidemic, but also markers for Mrs. T. L. Brevik and her two children, Agnes Nosdahl Reed, and Mrs. S. L. Klyve, who have also passed away since the start of the work in Alaska.

THE WORK GOES ON

Today the work continues, being built upon these beginnings and the

Christ's

If you cannot give your
And the least you do for

Most of us have sung the
them with a warm glow of
Church is doing in a missiona
But "Missions" means PEOP
saving Gospel, and ALSO pe
to these others "for whom C
promising, talented years of t
Did I say "burn out"? Ma
gallant men and women in ou
warm is their love for God's
for their Savior.
Let us pray a fervent praye
goes deeper than our own, an
us of what Christ-committed li
their least for Him and find th

sincere and faithful efforts of ou
missionaries who have thus served
is interesting to note the changes c
ing the last years and how the w
is spreading out as the Eskimo mo
to other places.

TELLER MISSION

The orphanage at Teller Mission
been closed, but work at Teller M
sion continues in the little village. T
years ago Miss Noreen Paulson, a
mer parish worker, came to join
staff of workers and is now minister
at Teller Mission for the 75 Eskim
there. With her enthusiasm, ene
and zeal for work, she has helped co
plete the renovating of the old M
sion building which Rev. Otis Lee a
his father began five years ago. S
knows how to swing the paint bru
and has the old building painted wh
and standing like a beacon against
little tar papered shacks belonging
the Eskimo. The large bell donated
one of the congregations in the Sta
has a special place beside the buildi
sounding out the Gospel call, "Co
to Church."

TELLER TOWN

Across from Teller Mission stat
(also called Brevik Mission Statio

These pages are edited by M

Alaska

Helen Frost

ive the widow's mite;
s in His sight.

ese lines are taken, and sung
we have pondered what our
world.
d the emancipation of Christ's
bound by their love of Christ
y literally burn out charming,
world's forgotten outcasts.
said "frozen out" about these
t it wouldn't be true at all; so
h, and so burning is their zeal

that He has some whose love
oo, for their sturdy example to
en are not satisfied with doing
give their all.

miles across Port Clarence Bay (so med for Clarence Brevik) is Teller wn. Rev. S. Klyve converted an old re building into a Chapel. Living arters have since been added. This where Pastor and Mrs. Hegland d their three children are located. ne Heglands came up in 1951. He the Superintendent of the Eskimo ission in Alaska. He also pilots the ane bought and maintained by the DR. This has been of invaluable sistance in the furtherance of work Alaska. There have also been many eds, emergencies and courtesies to e Eskimo that have been taken care . Just recently he had to take a moth- and her baby to Nome for medical eatment. Her house burned down d two of her children burned to ath. But perhaps that which is of e greatest and most lasting impor- nce is the work and many trips made establish the new stations recently gun. Mrs. Hegland, too, is kept busy ring for her own family, nursing to e needs of the Eskimos, directing ildren's choirs and programs, and e many varied tasks which fall to sy housewives and missionaries the rld over.

General Cradle Roll Secretary

SHISHMAREF

On the north coast of the Seward Peninsula and 30 miles south of the Arctic circle, is the little island of Shishmaref. By air it is 75 miles from Teller Town. Here stands the Anna Huseth Memorial Station. It was begun as a result of a definite prayer and plea to the LDR on her death bed at the Deaconess Hospital in the States. She had served at Igloo and also was Matron and Superintendent of the Teller Orphanage. She had made trips by dog team to Shishmaref and heard the earnest desires of the people there, asking for a resident missionary. In answer to her prayers and the pleas of the Eskimo the LDR took this station as one of its first projects. In 1930 Rev. and Mrs. E. Dahle were sent up to build and establish this new station. Miss Helen Frost, located there now, keeps very busy with over 200 Eskimos to serve. Her day begins early and ends late. It includes a variety of duties, such as teaching, trying to be a doctor, nurse, postmaster, radio operator, marriage commissioner, orchestra director, preacher, dresssmaker, store keeper, village cop, and amateur photographer. Shishmaref Mission Station stands as a wonderful monument to their efforts and a memorial to Sister Anna Huseth.

A NEW MISSION BEGUN AT LOST RIVER

In November of 1953 Rev. A. Tastad of Lynwood, Wash., came up to take over work at Lost River which is 25 miles north along the coast from Teller. A large underground tin mine is operated at Lost River by the U. S. Tin Corporation. Many of the Eskimo people from the other stations are working there. The Igloo Church and residence have been moved to Lost River and have been put into use. The Igloo Station, begun by Rev. Brevik, and first ministered to by a resident pastor, Rev. Malmin, was closed in 1949. Lost River is noted for being a very windy place, but fortunately, Rev. Tastad is from the North Dakota prairies where it also blows. When asked how he liked Lost River, he only remarked, "It blows sometimes there." It is a rather unique set-up with the ever changing populace. There are peo-

(Continued on page 499)

Main street of Teller in summer

Pastor Hegland and his confirmation class, Palm Sunday, 1953.

Aerial view of Shishmaref, Mission in foreground.

Quonset hut in Nome, Alaska

Partners in World Missions

(Continued from page 479)

for what it actually is. In a sense, it may be identified as an explication of the word *consecration* in relation to the extension of financial assistance. The attitudes of gratitude generated by the help given have been invested to produce a world-wide mission partnership that is vibrantly alive. In the wake of this partnership, new opportunities of fructified work are appearing on many fronts. The Church is acquiring mobility. If the interest and support of the National Lutheran Council continues unabated, even though our measure of control is diminishing, we may have every confidence that the He Who has begun this good work will also use our efforts to help establish it.

Using the Summer

(Continued from page 475)

Church will be glad to send on request a list of available Lutheran Sunday school and vacation school courses that might be used. These include the publications of sister Lutheran bodies as well as our own. In addition, ELC Films would be glad to recommend visual aids and their catalog of visual aids should be an important source of materials.

Finally, the summer time should be a wonderful opportunity to give our boys and girls the experience of church worship as families. At no other time of the year is it as easy and convenient for most family groups to worship as a unit. Plan the summer Sunday school so that it encourages parents to come along with the children and then stay as a group for church service. Let us make better use of the summer for Christian education.

Meditation

ELEANOR PEDERSON HILLEMANN

Thy peace doth keep us through the darkest night
When struggles seem more than our souls can bear;
The tempter soon is stilled, and strong we stand,
Undaunted, yielding every anxious fear.

God's peace is here, it pierces darkest night,
And gives our souls the freedom we would know;
Rejoice, within the heart the daystar shines—
All darkness yields at last to dawn's bright glow.

Be still, my soul, your God would enter in,
His love to furnish every joy divine;
Yield all, O heart, to His refining love;
What peace, what greater joy this day is mine.

The World Before You

Harold B. Kild

THE FIFTH SUNDAY AFTER EASTER
May 23, 1954
Text: John 17:18-23

The mark of the Christian is not the label he wea Christ-likeness is the mark. "The full stature" Pa speaks about; "Christ within," as the Savior prays th day—such is the mark of the Christian, sent into t world on a mission divine.

It has always seemed strange to me that when woman becomes a member of the "grand exalted wha ever you call it," she immediately gets a pin and wea it with a definite bearing of pride. Military men, wi exceedingly rare exceptions, wear their campaign ri bons and insignia of valor and honor with pride. Whe a man becomes a member of a lodge or a society, fraternal order or a civic organization, one of the fir things to appear is the button, the pin, or the k worn with pride. The "buttons and bows" of orders an things combine to speak to the public at large tw words: "I belong."

Christians, for whom Christ prays, be not ashame to live up to the mark, to let your light shine, to relea the leaven of your faith, to work the works of Go to follow the Christ in the performance of the dee of love. Let the world know that you are a Christia Let your words and deeds be your witness and the ev dence of Christ within.

It may seem ambitious, and it is, to focus the min and heart of the Christian on the world before hin The world is a fearfully large place. But ambition— spiritual ambition—is the keynote of the Christian faith It is never satisfied with work half done. It is neve content with a world half won. It is never please with a life half gained. It is the world, the whole, an all that dwell therein, that is the goal of the Lord an the Christian.

The world shall know. It shall know through yo who are Christians that Jesus Christ is Lord. A grea task is set before you, friend. What can you do?

Christ prayed for you. You pray for them. Chris gave Himself for you. You give yourself for them Someone was instrumental in bringing you to faith Now you bring someone to faith. Our Lord had vision of the whole world in need, white unto harves and He died on a cross to save the world of men Now you have a vision. Lift your sights, take up you cross, follow where He leads, live your faith, and wea the mark of the Christian boldly in your every wakin hour, as you pray, work, spend, and are spent for th souls of men in the world before you.

The mark of the Christian is not the label he wears Christ-likeness is the mark. You wear it! Amen.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SIXTH SUNDAY AFTER EASTER

Lesson: Acts 1:12-14

The Gospel: Luke 11:5-13

Monday, May 24
LOOK UP
Read Colossians 3:1-4

f then you have been raised with ist, seek the things that are above, re Christ is, seated at the right hand God.

)ne who believes in the risen Christ much more to look at than mere gs of earth. To lift the eyes up "to gs that are above" is to fill the soul a vigor and new life.

Two young men spent a day in the ods hunting rabbits. One man was a d woodsman, the other a novice. After ral hours had passed, the woodsman , "I've been watching you for a le. You still know more about your than you know about the woods you e been walking in these last hours. If are going to see anything, you'll have ook up."

n the Christian life we "look up" to l in daily prayer, in the use of the rd, in thinking high thoughts. In this we keep ourselves attuned to the life has been purchased for us in Christ.

Lift our eyes up, O God, so that we 'll see Thee. Amen.

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Tuesday, May 25
THE ONLY WAY
Read John 14:1-12

"I am the way, and the truth, and the life; no one comes to the Father, but by me."

The longing in the breast of every person whether he fully realizes it or not, is to come to the Father. When Thomas asked Christ for a clear answer on how to come to the Father, he was given this clear reply. These words of Jesus are a beautiful declaration of the way, the only way, man has to God. Blessed are those who have accepted it and walk faithfully upon it!

When Christians have come into this confidence, they should, out of love for Christ and all mankind, help point the way to the Father. They should stand at every crossroad and junction and themselves be signposts, pointing to Him who is the Way, the Truth, the Life.

When the way to God is found, all life makes sense and living becomes ordered. So long as a person is casting about seeking the way, life is still unorganized. When life is a pilgrimage toward the Father's house, it is happy, worthy, and blessed.

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Wednesday, May 26
THIRSTING FOR GOD
Read Psalm 42

As a hart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, for the living God.

In an old Explanation of the Catechism the first question in the book is this: "Why did God create man?" The answer is given: "That he might live with Him and be blessed forever." Man was made for God and cannot be happy unless he has a right relationship with him. St. Augustine mentions the same truth of man's longing for God when he says, "The soul of man longs for God, and it cannot rest until it rests in God."

In answer to this deep longing, God comes to man and offers His friendship and love. This He does through His Word and the Sacraments. It is made effective through faith. Those who seek God find Him and are given the assurance of His presence. "If any one hears my voice and opens the door," says Jesus, "I will come in to him and eat with him, and he with me." No one needs to long or thirst in vain. God will come to those who seek Him.

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Thursday, May 27
THE ASCENSION
Read Luke 24:50-53

Then he led them out as far as Beth- , and lifting up his hands he blessed m. While he blessed them, he parted m them.

The ascension of Jesus took place forty s after His resurrection. During those s He had appeared to the Disciples and other groups several times. These ap- rances were meant to assure them that had actually risen from the dead. en, with this accomplished, and with l instructions given to the Disciples, us returned to the Father, with whom had had His former glory.

Jesus blessed them before He ascended. had blessed them in the three years were together. And His blessing uld continue upon them now, even ugh He left them with His visible sence. For He had made the promise, o, I am with you alway, even unto the of the world."

"The Lord is ascended up on high!" is is the plain teaching of Scripture. worship the crucified, the risen, and ascended Lord. To Him be glory and ver and dominion forever!

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Friday, May 28
RIVERS OF WATERS
Read John 7:33-39

"He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" Now this he said about the Spirit, which those who believed in him were to receive. . . .

In His great plan of salvation, God gave attention to every need. When He sent His Son to die for man, and raised Him up again, He also gave man the power to believe that these things accomplish his salvation. He visits man with faith and gives him new life—eternal life, through the Holy Spirit. In speaking of this Jesus said that out of the heart of such a person would flow "rivers of living water."

This is true because Jesus Himself is living water. "If any one thirst let him come to me and drink." When we partake of this gracious water of life, our real thirst is quenched, and we become living members of the Kingdom.

Water is necessary to all forms of life. Only as we remain faithful to God and keep a daily dependence upon Him can we be sustained in the Christian life.

Saturday, May 29
AT GOD'S RIGHT HAND
Read Psalm 110

The Lord says to my Lord: "Sit at my right hand, till I make your enemies your footstool."

The 110th Psalm is one of the Messianic Psalms. Certain Psalms are given this name because they have in them prophetic features in relation to the work of Christ. This Psalm refers to the ascended Savior seated in glory at the right hand of God the Father

Of comfort to believers is the fact that the Savior whom they love is also the Lord who rules over all things. He is the Victor to whom will come at last all power and glory. Those who are with Him in faith are on the side of victory.

Of greater comfort is the fact that Christ, who rules over all things, is mindful of His own. He intercedes for us, and concerns Himself with all our needs. He bids us to look to Him for daily help, companionship, and blessing. For He is not only at the right hand of God in power but also at the right hand of those who call upon His name.

We worship Thee, O Christ, and look to Thee for forgiveness, life, and power.

A Lutheran College in California?

Orville

A Lutheran college in California? The idea is not new, but it is challenging. For more than a generation some Lutherans in that state have felt that such an institution was increasingly necessary.

California Lutherans representing the bodies of the National Lutheran Council became quite vocal on this subject by 1949, and in that year the Boards of Education of the various churches were invited to make a thorough study and survey of this project in order to determine whether or not an institution of Lutheran higher education could serve a need and, if such a need existed, how such an institution could be established. The result was the organization of "The Lutheran Study Committee on California."

The report of The Lutheran Study Committee on California was released on April 15 under the title *Lutheran Educational Possibilities for California.* At the conclusion of seven chapters of material resulting from a lengthy survey, covering some sixty-five pages, there is little question about the convictions of the survey committee. Tersely the report concludes, "In long-range planning, the Lutheran Church would be refusing to face its responsibility in higher education if it did not plan for future service in this California area."

The Survey Committee Membership

The members of the Lutheran Study Committee on California are: Dr. Gould Wickey, executive secretary, Board of Education, The United Lutheran Church in America, chairman of the committee; Dr. William L. Young, executive secretary, Board of Higher Education, The American Lutheran Church; Dr. J. C. K. Preus, executive director, Department of Christian Education, and Dr. Orville Dahl, executive sceretary, Division of Higher Education, The Evangelical Lutheran Church; and Dr. Karl Mattson, Augustana Lutheran Church. The report represents, therefore, an intersynodical project with the representatives of other participating bodies of the National Lutheran Council invited to attend committee meetings at such points where data had to be obtained.

The Organization of the Report

The report opens in chapter one with a discussion and summary of the resources, population trends, and status and plans for higher education in California. This western state is first in the Union in the following areas: per capita outlays for education, social welfare, state and governmental expenditures; cash farm income; automobiles and radios used per thousand of population; fruits and nuts; gold, mercury, and borates; motion pictures; fishing and fisheries; food, vegetable and f canning; frozen foods; aircraft production; parkw water power, and irrigated areas. "As a visitor to C fornia was asked, 'Sir, does California live up to exaggerations?' The answer was, 'It does!' " In resour then, higher education can be supported by the pe —if those people develop a sense of stewardship in r to their blessings.

In the decade 1940 to 1950 the population of C fornia increased 53.3 per cent while the gain for nation was 14.3 per cent. The increase in population this ten-year period totalled 3,678,836 people, or a gro equal to the population of Georgia or Wisconsin. I dictions are that California will have a total populat of more than 15,000,000 by 1965, or another gain about 50 per cent in the next ten or eleven years!

In such a rapidly expanding state economy the e cational problems are enormous. Planning to meet needs of youth, the State of California expects to large its present system of sixty public junior colleg is remodelling several of the eight campuses of University of California; is expanding all of the ca puses of its eight state colleges in addition to alm an astronomical program of development in element and secondary education. Of significance to churches the frank admission on the part of California plann that it expects no substantial assistance to come fr religious bodies in meeting these educational challeng Such an attitude does not represent an unwillingn to look with sympathy upon educational projects und taken by churches, but rather the expression of dou that churches can provide the resources necessary alleviate substantially the financial burden. In such situation the survey committee found rich opportu ties for educational service if the way could be fou to establish and support a senior college of the libe arts.

Lutheranism in California

Chapter two devotes itself to a description of insti tions of higher learning in California which are affi ated with church bodies. Chapter three outlines t standards for accrediting and approving colleges in th state. In this chapter there are enumerated the seve steps a college must take in order to obtain accreditatio by one or several of four different agencies in the sta

The growth of Lutheranism has been tabulated an charted in a separate chapter. It was found, for e ample, that in five Lutheran bodies confirmed mem bership had increased from 42,000 in 1940 to 106,0 in 1952. Five major bodies of the National Luthera

uncil estimate that their membership will be 130,000 1955, 160,000 in 1960, and close to 195,000 in 1965. rtainly of interest to all is the following estimate of possible numbers of youth of college age from Lu-eran churches who would come within the range appeal of the proposed senior liberal arts college.*

ar	Five Major Luth. Bodies Of College Age: 18-21	In Higher Education	Four Major Bodies in the National Lutheran Council Of College Age: 18-21	In Higher Education
55	11,191	2,798	6,368	1,592
60	13,921	3,480	7,922	1,981
65	14,649	3,662	9,475	2,619

Also of interest to the survey committee was the idency of Lutheran youth to stay in California for eir college training. In the Los Angeles area 85.2 per nt remained in the state, while in the San Francisco ea 95.6 stayed at "home" to go to college.

itheran Colleges in California

ne Lutheran Church—Missouri Synod has a junior llege in Oakland and The United Lutheran Church ns and supports a theological seminary in Berkeley. ne pattern of higher education in the Missouri Church es not seem to indicate that the Oakland institution ll be enlarged to a senior college, while the theo-gical seminary is looked upon as an indication of nat can occur in higher education in this state in ew of the popularity of the school since its founding ur years ago.

There is no senior liberal arts college in California, d after its survey the committee concluded that the stitution which it agrees should be established might ost profitably be situated in the southern part of the te.

ne Philosophy of Lutheran Education

his subject concerned the committee, and for the Cali-rnia constituencies of the various bodies which would ve to support the college were it established, it ap-ared essential that a statement exist which would de-ne and describe this philosophy. Time and space does t permit a discussion in this report, but it should said—and the committee said it—"that it is clear at the Lutheran Church has a responsibility in edu-tion. Lutheran theology makes a difference in educa-n, its principles, its program, its procedures, and products. A sound theology is able to direct an fective education."

ne Blueprint of the Proposed College

hat is proposed? The minimum facilities and pro-am might be: (1) a student body of four hundred students; (2) a campus of a minimum of fifty acres of land; (3) safe, clean, well-lighted classrooms and laboratories; (4) a library with a minimum of 25,000 volumes; (5) conference, student personnel, and office facilities so that teachers and administrators can work effectively with students; (6) an outdoor recreational area; (7) cafeteria facilities; (8) the estimate of $500,000 for these minimal facilities constructed on one-story plan, with an additional estimate of $250,000 for land. It must be noted that these estimates do not include a chapel, dormitories, and gymnasium. Students would have to live in residential areas about the campus, chapel would have to be held in some educational area of the plant, and a program of athletics and physical training would have to adjust itself to the lack of indoor gymnasium space.

In terms of financial support the committee estimates that an annual deficit of $50,000 would result without church support. In the first two or three years of operation a subsidy of approximately $75,000 would have to be forthcoming. In addition, capital funds for the development of the campus and physical plant would have to be provided for on a continuing basis. It is not difficult, therefore, to estimate that $2,000,000 would be needed in the first five years if gymnasium, dormitory, and library buildings were to be added. It does not appear, however, that such a sum would be needed to launch the project.

How?

The committee concludes that there are three possibilities for founding and developing a college in California. The first possibility is "through one church body owning and supporting it." This is the traditional pattern, and while it has been effective in the past it is less certain in these days that this action will be acceptable to any single church body, or that a single church body will be able to sustain the financial burden. The second alternative is to have a single church body found and own the college and receive the co-operative support of other church bodies in its maintenance and development. This pattern also exists at the present time, but the committee concludes the weakness in the plan is the uncertainty that all of the needed participating bodies will assume their equitable share of the financial responsibility.

The third alternative studied by the committee is as new as the first two are old. This alternative suggests that a Division of Christian Higher Education be established in the National Lutheran Council and that this Division would found, own, and operate the proposed college in the name of the National Lutheran Council and its participating bodies.

A Lutheran senior college in California? What do you think?

ge 28 of the report.

Here and There on the Christian Front

Edited by Raymond M. Ol

CHURCH DEDICATES TV EQUIPMENT

Closed circuit television equipment to enable overflow congregations to view and hear worship services in St. Paul's Lutheran Church, Toledo, Ohio, was dedicated by the senior pastor, Dr. C. Umhau Wolf. The newly installed 27-inch screen permits an overflow audience of 300 persons sitting in the social room to see the chancel, pulpit, and lectern while at the same time hearing the entire service through the public address system.

The church, which seats about 1,000 persons, often is filled, so the investment of $2,500 for the TV equipment was readily authorized by officials of the congregation.

St. Paul's is believed to be one of five churches using closed circuit television. Others are in New York, Atlanta, Dallas, and Chicago.

GOVERNOR SIGNS BILL DEFINING IMMORALITY

Censorship laws in New York had been challenged because the word "immoral" was too vague. The case involved a movie which had been classified as "immoral" and had gone to the Supreme Court which held that the word was not properly defined. The New York legislature has now passed a bill, which Gov. Thomas E. Dewey has signed, providing legal definitions. The new law defines as immoral any film "the dominant purpose or effect of which is erotic or pornographic; or which portrays acts of sexual immorality, perversion, or lewdness, or which expresses or impliedly presents such acts as desirable, acceptable, or proper patterns of human behavior."

In recommending the measure, the State Education Department said that it believed its primary duty to be the protection of children and that in the field of motion pictures this protection could not be accorded without precensorship.

Accompanying the above measure were three other bills intended to tighten control over the distribution of obscene literature. One increases the minimum fine for sale and distribution of such matter. Another outlaws "tie-in" sales. The third extends to corporation counsels and other chief legal officers of communities the power, previously limited to mayors, to bring proceedings against sellers and distributors of obscene literature.

CATHOLIC CONVERTS —CONTINUED

The *Christian Herald's* recent survey of conversions from Roman Catholicism to Protestant churches has been challenged by a Protestant research director as well as a considerable number of Catholic spokesmen. Dr. Glen W. Trimble, director of the Department of Research and Strategy of the Massachusetts Council of Churches, called the recent survey faulty and inadequate. He proposed that, since the public is so interested in the subject, "instead of using the *Christian Herald* poll as a springboard for diving into religious controversy, regard it as a faulty and inadequate venture in a field where all of us would benefit from careful, intelligent, co-operat exploration." He suggested that nati al Protestant and Catholic agencies j in mutual research for the whole co try to get the answers.

Indicating that the *Christian H ald's* analysis may be quite accur although based on a "sampling," i report from Dr. F. Eppling Reina secretary of the United Luther Church in America. His report sho that the number of Roman Catho who joined the ULCA congregati in 1952 was four times as great as total of ULCA members lost to C tholicism that year. The data was ga ered in a sexennial survey of ULC congregations, with statistics from 3,7 of the 4,254 member congregations the denomination.

CHURCHES SPONSOR BASEBALL BROADCASTS

At Louisville, Kentucky, broadcasts big league professional baseball gam are being heard under the sponsorsh of the Long Run Association of Ba tists instead of a brewery, as in form

"REMEMBER D.L.C."

RNS Photo

A campaign to get motorists to practice the Golden Rule in every-day driving has bee started by the adult Sunday school class of Cedar Christian Church in Cedar Rapid Iowa. Walter Lake, a teacher of the Sunday school, is shown in his auto with a sticke on its dashboard containing the slogan: "Remember D.L.C.," with the initials meanin "Drive Like a Christian." Sponsors of the campaign believe that doing unto others a you would have others do to you while behind the wheel would result in a better safet driving record.

BAPTIST CHURCH IN PANAMA

RNS Photo

: crude palm-thatched hut under a wind-tossed coconut tree is one of the first churches t by Protestant missionaries working among pagan Indians living on the San Blas nds off the Panama coast. The construction of this First Baptist Church speaks of the gress in the conversion of the natives to the Christian faith.

rs. The Association, a fellowship of churches and missions in the Louis- e area, contracted to underwrite ra- station WGRC's costs in carrying "Game of the Day" program. It l sublease time on the program to vertisers "whom we consider in har- ny with the principles for which stand."

n March, Lieut. Gov. Clarence H. id of Michigan suggested that ırch and temperance groups in that te "take the play away from the weries" by raising an advertising id of their own to sponsor television oadcasts of baseball games and box- bouts.

ORTHY OF NOTE . . .

e Executive Committee of the Geor- Council of Churches has called on Christians to oppose racial dis- mination in the state. . . . Greece's preme Court has ordered the re- tatement of a Ministry of Finance ployee who was discharged in 1949 having been found guilty of pros- tizing on behalf of Jehovah's Wit- ses, and ordered that the man be emnified by the State for his loss of ary since 1949. . . . More than half of all American philanthropic giving goes to the nation's churches, accord- ing to the Rev. T. K. Thompson, ex- ecutive director of the NCC's Depart- ment of Stewardship and Benevolence, which means about $1,600,000,000 goes to Protestant churches annually. He estimated there had been a ten per cent gain in church giving in the U. S. dur- ing 1953. . . . New Jersey voters legal- ized charity bingo and raffles in an overwhelming majority of the state's 566 communities, in a recent election.

Two Danish missionaries have been denied visas for entrance into India, it has been reported in Copenhagen. They are Dr. Kirstine Carlsen, who has been a medical missionary in India since 1926, and Erik Stidsen, who was scheduled to go to India as an evan- gelist. No reason was given for the refusal, according to a spokesman for the Danish Missionary Society. . . . Mission schools in the Sudan's pagan south have received grants totaling 451,693 pounds (about $1,300,000) from the Sudanese government, which represents more than 98 per cent of the cost of operating the schools. The state- ment from the minister of education was made in reply to criticism that the new Sudanese Cabinet is neglecting education in the pagan south to favor the predominantly Moslem north.

SURVEY TV VIEWING OF CHILDREN

RNS Photo

Mrs. Nicholas Marchitto and her two children, Helene, 8, and Nicholas, 11, are interviewed at their home in New Haven, Conn., by Mrs. Charles St. Clair during a major survey on television viewing habits of youngsters conducted throughout metropolitan New Haven. The study, held over a period of three years and continuing until June 30, showed that parents generally do not share the concern of churchmen and educators over the possible ill effects upon children of extensive television viewing. It found most parents in favor of children's TV as it now stands, with a highly critical minority objecting to "too much violence" in some programs. The survey was conducted by the Communications Research Project, a joint undertaking of the National Council of Churches and Yale Divinity School.

TOWARD THE GENERAL CONVENTION

(A continuation of Pastor R. A. Ofstedal's article, "Why Merge?"

THE PROPORTION OF RETURN FROM CHRISTIAN HIGHER EDUCATION

As a matter of fact, our schools are 90% self-supporting today. The budget for the Department of Education of the ELC is $915,000. Of this, $471,000 is allocated to the five senior colleges. (The balance of the $915,000 for Education goes to the support of our theological seminaries, Elementary Christian Education, Pro-rated Amounts, and the cost of the operation of the department itself.) But the total cost of operation to these colleges annually is $5,500,000, more than ten times as much as they receive from the church budget. In other words, for a cost of $1 out of every $10 of actual expense, our Church is reaping a rich harvest of young people who have been under the blessed influence of the Word of God and of consecrated Christian teachers for four very important years of their lives.

These schools have been supported and nurtured by the prayers and sacrificial giving of money and service. Close a college which is making such a significant contribution to our Church, and you create the psychology that the way to solve our problems is to close institutions. A greater program in Christian Education will not be found through closing institutions.

It is interesting at this point to recall the remark made by a Roman Catholic bishop of our area at the dedication of a parochial school recently: "We are determined to maintain the Catholic educational system at all costs." How strange to think that in the Mid West area, where Lutheranism is at its strongest, Roman Catholic schools match us, college for college, and in addition support a number of academies, ladies' seminaries, not to speak of a very great number of grade schools and high schools. For Wartburg, there is a St. Ambrose; for Luther, a Loras; for St. Olaf, a St. Thomas; for Augsburg, a St. Mary's; for Concordia, a St. John's. Roman Catholics are not thinking for a moment in terms of closing, but rather of opening more and more colleges. Witness the two and one half million dollar project now planned for a Chicago school near the loop district.

Why cannot we in the merged Church, set up objectives for Education, not in terms merely of conserving *part* of what we have now, but in terms of expanding our program? Then go on from there, and set up like goals for greater objectives in each of our departments. *Should not the Articles of Union for the merged Church set forth goals for the greater work to be achieved as justifying the formation of this larger church body? Are we justified in merging if we do not set our course towards a greater goal unitedly than we can achieve separately?*

John Knox dared to pray, "God, give me Scotland." Dare we to pray, "God, give us America"—lift our visions to greater tasks, to further goals than we have dared to attempt as yet?

WHAT ABOUT SOCIAL DANCING?

But in connection with our church colleges, another qu tion is raised, namely the practice of social dancing at church schools. We realize that this may seem to be unimportant issue, not worthy of any major considerati Still we know that if we were to face this question at next biennial convention of the ELC, it would be c sidered an item of first importance. For at this point soc dancing takes on much greater importance than simply personal issue, such as is dealt with in the United Te mony. It is one thing to lay upon the hearts and conscien of *individuals* to decide what their social practices shall it is entirely another for *the Church, as such,* to allow cial dancing as part of the *official program of an institutio* in this case Capital University of Columbus, Ohio. then the Church itself becomes responsible. And each me ber must share that responsibility.

WHICH WAY THE CHURCH?

We need not expect to be immune from serious con quences in the social life and practices of our congregatio if we permit social dancing a place of recognition and respectability on our college campuses. Once such obj tionable practices are given a place in our congregation our Christian witness will also be liable to suffer adve effects. What has happened to other churches can a happen to us.

One of the most significant statements that we ha heard in this connection was from a lay person to the eff that this kind of a program would have disastrous co sequence for the mission spirit and purpose of our schoo It is a little hard, for example, to imagine having an Eva gelism conference beginning on a Sunday morning to preceded by a social dance on a Saturday night. Almo twenty years ago, Dr. M. O. Bockman, former preside of Luther Theological Seminary, made the statement th modernism would not come into our Church through t front door of false doctrine but through the back door false practices; that these, if allowed to continue witho protest or discipline, would result finally in a false doctri

And so we cannot consider this a minor problem. B we believe it can be solved. We need only to incorpora into the Articles of Union a statement on social practic at our colleges corresponding to the declaration offered our Commission on Higher Education. In this report su practices are not approved because of the adverse effect th have upon the positive Christian life and witness on t campus. (See Annual Report, ELC, 1950, pp. 50-51; Sectio VII, "The Christian Character of Our Colleges.")

We believe that it is necessary to raise this question no We want to emphasize our position that in so doing we a speaking in the interest of a stronger Church, working effectually as possible towards the furtherance of the Gosp of Jesus Christ. The colleges of the four Churches are i deed vital strongholds of Christian truth and witness. B God's grace and help they can grow as powerhouses of ev increasing spiritual blessing.

EXTERNAL RELATIONSHIPS WITH NON-LUTHERAN BODIES

iis is another of the problems involved in the merger iich has not been covered in the report on Organization d Polity. So serious is the nature of this problem that : Augustana Synod gave as one of its two reasons for thdrawing from merger negotiations the claim that the ity discussions did "not include the consideration of the ɔject of ecumenical relations." Assurance was given by : committees of the four Churches, however, that the ɔject of ecumenical relations would be considered.

Approximately one half of the Lutherans of this country : members of the World Council of Churches; the other lf having chosen to abstain from membership. Of the iurches involved in the merger negotiations, the American itheran and the United Evangelical Lutheran are mem- rs, while The Evangelical Lutheran and the Lutheran ee Church decided in 1948 not to join.

THE SIGNIFICANCE OF THIS QUESTION

It is not our purpose to enter into a full discussion of this ue except to show that *this is an issue which we believe s a bearing on the direction that the new Church would e towards a stronger or weaker Church.*

If the World Council of Churches were simply a free ociation of Churches banded together for purposes of ıferences on doctrine, for joint charitable enterprises, etc., would be an entirely different situation. But the World ɔuncil, while it denies that the Council itself aspires to come a "super-Church," does not deny that it is working : a united Christian Church of the world. The word cumenical" carries in it the thought of a world-wide lowship. References are made increasingly today to the cumenical Church" of the future.

But should not all Christians work towards a united ıristendom? Did not Christ pray "that all might be one"? ue!

But when Christ thus prayed it was not merely for or- nizational union but for unity in the truth of the Holy riptures. The World Council, however, like the National ɔuncil of Churches, does not even mention the Scriptures its credal statements, much less acknowledge that they : the inspired and infallible authority for faith and life. ɔw can we work for the unity for which Christ prayed thout accepting the Scriptures as basic?

Pamphlet literature issued by the World Council of iurches, beamed toward our pastors, congregations, Sun- y schools, youth organizations, etc., calls for unionistic actices. The pressure is especially felt in metropolitan eas. One of our younger pastors of a city church recently marked that it was getting hard to resist the pressure ming to him on a local level, even though our Church is t a member of the World Council. How much harder at pressure will be to withstand if we become members. We are convinced that membership in a movement for urch unity which is not built on the Word, which calls unionistic compromise, which includes in its leadership en who openly deny the truth of the Bible and its Christ —that such membership will eventually impair our Christian witness and change the direction in which our Church has been moving in loyalty to God's Word of Truth.

When I asked a pastor some years ago why the Scriptures could not be recognized by the World Council as inspired and infallible, and why Christ could not be fully confessed for what He is and for what He has done, I had to be content with the answer that we could not expect this. If we cannot expect this much, how much can we expect of God's blessing on this movement?

HOW AND WHEN SHALL THIS QUESTION BE SETTLED?

But while The Evangelical Lutheran Church and the Lutheran Free Church have taken their position as opposed to the World Council, we find that the American Lutheran Church and the United Evangelical Lutheran Church are just as earnestly calling for participation in the World Council. The fact that the new church body at its beginning will have no alignments of any kind does not settle this question. No doubt we shall immediately affiliate with the National Lutheran Council and Lutheran World Federation. But sooner or later, if not settled beforehand, the problem of the ecumenical movement will be before us.

DECISION ON THE WORLD COUNCIL NOW

Here we shall have to concede we were greatly encouraged by a suggestion offered for discussion by the merger committee of the American Lutheran Church, namely, that a reconsideration at the present time of whether a synod should join or whether a synod should withdraw, as the case may be in each synod, could bring about a united approach prior to merger rather than subject the new church body to the pros and cons of membership when other matters will press for more immediate attention.

No decision was reached by the Joint Union Committee. However, facing this problem *before* the merger was objected to for the reason that our Church could not stand the strain of this discussion again. But here it would seem quite clear that *if we of our church body cannot stand the strain of this discussion at this time, after having weathered so many a crisis together, how can we expect that the new church body would be better able to stand the tension of disagreement on such a vital point?* In the interest of a stronger Church, would it not be best to settle this question now?

The prediction which some have made, that if the four church bodies were to reconsider this matter they would vote the same way as before, is open to question. A church-wide discussion on all levels which has not yet been attempted in all of the bodies concerned might change this situation radically.

OTHER ALTERNATIVES

What are the other alternatives? Some have suggested putting off the decision for ten years; others, waiting indefinitely. I am frank to confess my fears of the latter proposal. First, it would mean a cloud hanging over the

Church all this time until the matter was settled. Such a tension would not help us in our over-all union. Second, I am also frank to state, and in all friendliness, that I do not think this would be a fair procedure. A veritable stream of publicity is issuing from World and National Council sources. Not only the secular press but church papers also tend increasingly to run news items, and even occasional full-length articles, on World Council and National Council affairs. These are usually presented in a favorable light. It would be almost impossible for those opposed to the World Council to bring the other side of the picture correspondingly to the attention of the reading public. Even if this were done, it would no doubt tend to increase existing tensions. It would also place opponents of the World Council in the unfavorable position of disturbing the peace of the Church. In a much larger Church than we have now it would be very difficult to continue in a long-drawn-out debate in our church papers. Long or indefinite postponement of this issue would seem to be neither wise nor fair.

Another alternative: To settle the issue either two or four years after the merger is completed. We would certainly prefer this to a long or indefinite waiting period. But it is hardly necessary to be reminded that these would be critical years, years of formulation of new policies and plans. We come back to the proposition: For a stronger Church, settlement of vital issues before, not afterwards.

We can argue perhaps with good legal support that a decision reached separately by the merging bodies could not be binding on the new church body indefinitely. But it would certainly seem that if this issue were settled before the union, it would be very doubtful if it could again be raised with any significance for some time to come.

Whenever the decision is to be made, what would be a fair procedure? It would certainly seem that provision should be made for a full and free discussion to be held at all times, with the church papers reserving space for articles pro and con; with provision made for full-scale discussion of the issue on every level of the church—local, conference, or circuit and national. An official brochure, presenting both sides of the question, would seem to be a necessity for bringing full information to the people of our congregations. It should be understood that anyone desiring to send out special communications to the ministerium or congregations would be looked upon as acting properly and within his rights. For what are no doubt good and sufficient reasons, the ALC has had in effect for years a regulation forbidding any of its members from so circularizing its ministerium. It would seem that in the new body the road should be cleared for the fullest possible expression of opinion through all available media.

It would also seem wise that the decision be governed by a two thirds vote. What if the vote taken in the new church body were close? If it is maintained that we risk something in our present church bodies by a consideration of this question *now,* would not a close division in a vote be a far greater risk to the unity and program of the new church body? It has also been suggested that the constitution for the new church body include a provision that matters of major policy of this kind be submitted to districts for final decision, with sealed written ballots taken and gathered into one place for counting. would give each congregation and pastor a chanc express their will.

IN THE POWER OF THE WORD AND HOLY SPI

How can we best meet the problems that confront u we seek to move towards a stronger Church? We k that much more is required than human wisdom and tience can provide. It was most heartening very rec to hear a plea from one of the leaders of our Ch urging upon us that we do not forget to study the important document of all in our merger negotiat United Testimony on Faith and Life. This, he maintai was far more important and needful than all the atter that we might give to organizational matters.

Two years ago, the biennial Convention of our Ch voted unanimously that an outlined study of this d ment be prepared on the basis of Scripture to be use all our congregations. We have often carried out ch wide financial campaigns. What could serve us better i what could more surely bring us into deep repentance saving faith and effectual prayer than a concerted st of United Testimony as based on God's Word! What c better give us the love and power and wisdom neede cope with the difficulties that face us in the merger! the Word of God is the only power which can m external union into the unity for which our Lord pra the night before He died for us on the cross.

Why Merge?

(Dr.) N. Astrup La
Northfield, M

We are getting along fine in the ELC. See what we h done and are doing in Home Missions Look at our buc ingathering—'over the top' year after year! See how colleges are being built up! Look at our growth—the fas of any Lutheran body in the country! *What do we st to gain by a merger?* Leave well enough alone. Let remain as we are."

That kind of reasoning is heard here and there. D it not sound somewhat Laodicean (Cf. Rev. 3:14-18)? we in danger of being destroyed by a spirit of smugne

"What do we stand to gain?" That is a proper quest only if our ELC is an end in itself or exists for its o sake. But it does not.

We exist for the sake of the Kingdom of God and glory of God. Therefore the question must be: *Can C use us for greater things if we merge?* If we believe can and will, then merger must be the answer. As a chu body we must be willing to lay down our life in or that we may bear more fruit (John 12:24).

When there has been so little public discussion of *why* of the merger, is it not because we take it for gran that with the theological hindrances removed, merger the logical next step? We recognize that there is then

ger any excuse for staying apart. Not to merge would to fly in the face of the Lord who prays that His people y be one in a way that the world can see and understand hn 17:21).

e Lutheran Merger

(The Rev.) J. H. Myrwang
Silvana, Wash.

e Joint Union Committee Report that will be presented the coming convention of The Evangelical Lutheran urch, together with the question whether to merge or to merge at this time, and on the proposed basis, is most unique importance and consequence in the entire t and future history and life of our Church. While the *port* and related matters deal primarily with external l organizational questions, it can not be denied that siderations of basic nature are involved. These are of h importance and far-reaching implications that the ire membership, every local congregation, every local tor, and every area in the activities of the more than a tury-old Evangelical Lutheran Church will be radically l permanently affected.

t seems reasonable to believe that the majority of the mbership in our Church are in favor of a gradual grow- together of Lutheran synods in our country into the ure Lutheran Church in America, also organizationally. However, Christian love and wisdom, as well as good mon sense, tell us that in matters of such singular and rwhelming importance, it is right to follow the advice prophetic origin, "He that believeth shall not make te" (Is. 28:16b). It is most elementary that in the matter dissolving and discontinuing our century-old Church l creating a new organization, with all that that involves, ugh time must be given the entire membership of the C, the local congregations, and the local pastors to study elligently and prayerfully all questions and conditions olved, including the *Report of the Joint Union Commit-*

To do otherwise would be wrong, against the past, present, and the future.

rom a very small beginning, the ELC has grown into arge, living and very active Church which has been nly blessed by the Lord of the Church. The ELC has n the love and affection of all other sister Churches of Lutheran family, both in our own country and through- the world. The ELC has won the recognition of the nerican public as a virile and efficient spiritual and cul- al lightbearer into the future, in line with the best nerican traditions. The ELC has grown, and won its ce under a definitely democratic form of organization l management. This fact has in large measure served keep warm and active in the hearts of the entire member- p the love, loyalty, increasing glad generosity, and eager- s to go forward with courage and diligence in the Lord's ngdom work. In a marked way, people are drawn to the C in steadily increasing numbers.

n order to give the membership of the Church sufficient e to study fully, without undue haste, the matters in- ved in the merger plans, particularly the "Report" pend- ing, so that the local congregations, and the local pastors will be in position to give final and well considered expressions regarding these tremendously weighty matters, it is respectfully suggested that NO final action be taken in regard to the "Report of the Joint Union Committee" at the convention in June, this year. Also, that the "Report" be only received by the convention, and that all the congregations, circuits, and districts in the ELC be urged to undertake full and sympathetic study of the "Report," in order that wholehearted, intelligent, and final action may be taken by the convention in 1956. Likewise, that the coming convention elects a committee of suitable men, other than the present committee members, who shall undertake to review the proposed "Report," and seek necessary changes in paragraphs where changes ought to be made.

In many respects the Joint Committee Report is good. However, it also contains provisions, which, if adopted without definite changes, will mark radical, fundamental departures from the type of democratic form of organization and management under which the ELC has lived and worked and made enviable progress for more than a century. These matters merit and demand careful and extensive scrutiny. They must not be hastily resolved on the basis of artificially created sympathy or enthusiasm.

It should be noted, that, if the *Report* is adopted, it will NOT be adopted on the basis of the lengthy explanations and editorializing that have run in Lutheran Herald for several months. No. The acceptance will be strictly and ONLY on the basis of the actual and final wording of the *Report* itself. On nothing else.

In 1948 the ELC in convention definitely declined membership in the World Council of Churches. The decision to do so came after full consideration of the matter throughout the Church. It was realized that the case in question at that time involved matters of conscience, faithfulness or unfaithfulness to the Word of God and the Confessions of the Lutheran Church. If the *Report* should be adopted in its present form, the matter settled *for* and *by* the ELC in 1948 would again become an open question.

However, merging on the proposed basis would create a different type of membership in the new organization. The present membership of the ELC would be included in the new membership, but the proportions would be different. The result, without doubt, would be, that, in the matter of membership in the W.C.C. under its new name, but same doctrinal basis, the people now in the ELC, voting to decline the membership in question in 1948, would under the new organization be compelled to adopt what they in 1948 repudiated. This would indeed be to dominate over men's consciences, even in matters involving the basic teaching of the Christian faith—the Word of God, and the Person of Jesus Christ.

It would seem self-evident, honorable before God and men, and Christian, that, as far as the ELC is concerned, the action of the ELC in 1948 regarding the W. C. C. should be definitely decided BEFORE the *Report* is given final action. To do otherwise would be unworthy Christian people.

Within the E.L.C

PERSONS

Thorvald Hanson, who was a lifelong member of Trinity Church, Westbrook, Minn., passed away last October. From his estate his congregation realized a gift of $9,700. This amount was used to reduce the indebtedness of the church.

The Rev. W. Gordon Smedsrud, formerly of Clarion, Iowa, began on April 20 his duties as pastor of St. Andrew's Church, Ames, Iowa.

The Rev. R. E. Ylvisaker, until recently pastor at Clifford, N. Dak., began on May 1 his new pastorate, at Bend, Oregon.

The Rev. Howard Blegen, Sioux Falls, S. Dak., has succeeded the Rev. Stanley Gjervik as a member of the board of the Zion Society for Israel. Pastor Gjervik has resigned on account of his moving to Hawaii.

The Rev. Robert W. Larsen, Casper, Wyoming, has been elected by the National Lutheran Council assistant to the executive secretary of the Council's Division of Student Service, **not** assistant director of the Council's Public Relation department, as stated in an earlier issue of **Lutheran Herald.**

The Rev. Elias Newman, executive secretary of the Lutheran Mission to Israel, was injured painfully in an automobile accident which occurred near Owatonna, Minn., May 3 while he was on his way back to Minneapolis from Story City, Iowa, after having attended the annual meeting of the Lutheran Mission to Israel in Story City May 1-2. He was for some days hospitalized in Owatonna. Mrs. Newman, who was with him in the car, escaped injury. Less fortunate were three other passengers in the car, delegates to the above mentioned annual meeting: Mesdames Elmer Drogseth and John Henderson of Minneapolis, who were also hospitalized a couple of days; and Mrs. O. A. Fosse of Grand Forks, N. Dak., 81 years of age, who suffered a concussion of the brain and had to be hospitalized much longer. Weather and road conditions were bad when the accident occurred.

DISTRICTS

Eastern

La Crosse, Wis. Our Redeemer's Church, parish of the Rev. Carl J. Groettum, recently welcomed 72 persons into membership; six of these were received through adult confirmation. Guest preacher at Preaching-Teaching-Reaching Mission services May 2-6 was the pastor's brother, the Rev. John R. Groettum of Fort Worth, Texas.

Rice Lake, Wis. Bethany Church, parish of the Rev. J. C. Stoltenberg, conducted a groundbreaking service April 25, excavation work for a new education building starting the following day. The new building, which may be completed by Sept. 1, will be a three-story structure. The growth of the Sunday school from 185 pupils to 400 within the last three years has made the erection of the building necessary. The cost of the building has been underwritten by pledges payable weekly over a period of 150 weeks.

Southern Minnesota

Maynard, Minn. A Sunday school addition to the Maynard Church, parish of the Rev. O. A. Olson, was dedicated April 25 by Dr. E. C. Reinertson, president of the Southern Minnesota District.

Peterson, Minn. Highland Prairie Church will celebrate its centennial June 4-6, and Elstad Church June 11-13. Both churches are served by Rev. I. R. Gronlid. A joint observa will be held by the two churches 4 at the Highland Prairie Park Bowl. Sons of the congregations the ministry will be the speakers at events.

Madison, Minn. First Luthe Church, parish of the Rev. R. Wangberg, will celebrate its 75th a versary Sunday, June 6.

Adams, Minn. Little Cedar Chu parish of the Rev. M. L. Witte, will June 6 observe the following anni saries: the 95th of the church, the 8 of its Ladies Aid, and the 25th of mission circles. Guest speakers will former pastors of the parish and s of the church in the ministry.

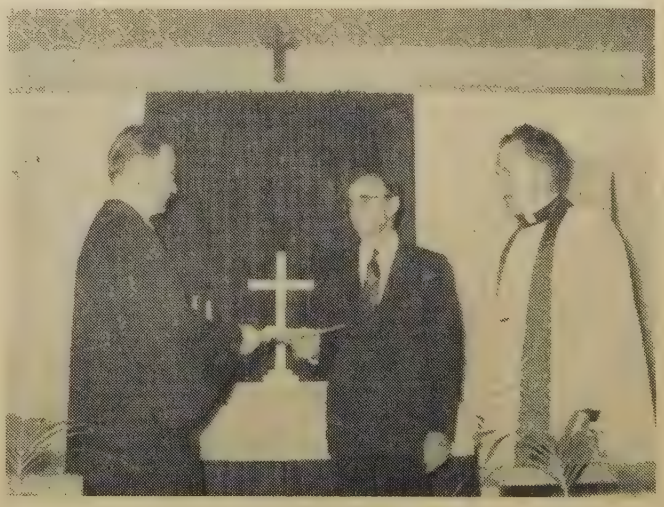
Northern Minnesota

Mizpah, Minn. On Palm Sun Bethesda Church, parish of the R Hans Nelson, received 23 new me bers, 20 of these by adult confirmati Later in the week six adults and n children were baptized. Twenty ot adults have expressed their desire join the church.

South Dakota

Rosholt, S. Dak. Bethesda Chu of the Rosholt parish received 19 n members on Palm Sunday. This chu

NEW CONGREGATION ORGANIZED IN SOUTH SAN FRANCISCO



Our Redeemer's Church, a new ELC congregation of 156 charter members, was organize in South San Francisco, Calif., Saturday, April 3, and on the following day the Rev. E. Haanstad was installed as its pastor by District President Falde. The organization climaxe six months of preparatory work in the community by Pastor Haanstad. The congregatio conducts its services in a temporary meeting place, which also houses its Sunday scho of 142 pupils. It has purchased a parsonage and a building site for the erection of church. In the accompanying picture is seen (center) the Rev. Ernest Zoerb presentin letters of transfer of 40 of the members of Calvary Church in Millbrae to Our Redeeme Church, the transfers being received by Pastor Haanstad (left). District President Fal is seen to the right.

extensively remodeled its parlors. Easter Sunday another church of parish, Brandvold, dedicated a new ıcel chair, given in memory of Mr. Mrs. Gabriel Knudsen, and season- ltar and lectern paraments, given nemory of Mr. and Mrs. Hans ı. Similar paraments, given in ıory of Mrs. Sigrid Stordal, were y dedicated in the third church ıe parish, Trondhjem; also a chan- rug donated by the Ladies Aid. ' windows are being installed in church. The Rev. A. H. G. Gjevre astor of the Rosholt parish.

ɔrnia

awthorne, Calif. Trinity Church, h of the Rev. A. C. Anderson, ved on Palm Sunday 80 new mem- nine by adult baptism. This con- ation was organized eight years and has now a membership of).

coima, Calif. Ninety-four new ıbers were received Palm Sunday Calvary Church, a congregation h 27 months after its organization 680 members. Ten of the new ıbers were received by adult con- ation, eight by adult baptism. Pas- ɔf this parish is the Rev. B. T. erson.

ın Diego, Calif. Church work be- in the Clairemont section of this late in November last year. Formal nization of the Clairemont Church place May 16, the Rev Gaylerd e, president of the California Dis- being the guest preacher on this ric occasion. More than 125 resi- s had previously signified their in- on of becoming charter members. well attended services are being every Sunday. The Sunday school 200 pupils. The pastor of this new ch is the Rev. Clifford O. Larson.

EARNS PLAQUE DEDICATED AT ASCENSION CHURCH, MILWAUKEE

honor of Dr. Gustav Stearns, who 35 years was pastor of Ascension ch, Milwaukee, Wis., a bronze ue was dedicated Sunday after- , May 2, in a chapel of the church ng the late pastor's name. Of the y church observances inaugurated Dr. Stearns during his pastorate be mentioned Easter matins at the hour of sunrise, and Christmas ing by a boys' choir at the homes k people. Serving as chaplain dur- World War I, he was awarded the r Star medal for gallantry in ac- and also the Purple Heart medal. While Protestant chaplain at the Veterans' Administration, Wood, Wis., 1934-47, he introduced "the massing of the colors," a service held annually on Sunday preceding Memorial Day. Guest speaker at Ascension May 16 was the Rev. G. W. Bragstad, executive director of the Lutheran Student Foundation of Wisconsin. Ascension's senior pastor, the Rev. Hoover T. Grimsby, was one of the guest preachers at the Minneapolis Circuit Preaching-Teaching-Reaching Conference April 25-29, preaching at Central Church.

VITAS OF NEWLY ORDAINED PASTORS

Andrew Okland was born September 16, 1895 in Skjold, Rogaland, Norway, to Thorbjorn and Johanne Okland. He was brought into fellowship with Jesus Christ in baptism in early infancy. He was confirmed in Norway, later immigrating to the United States.

He came to a living realization of his faith in 1923 and in 1927 became conscious of God's call to him to serve as a missionary on the foreign field.

He is at the present time a member of Bethany Lutheran Church, Thompson, Iowa.

After receiving training at Waldorf Academy and Lutheran Bible Institute he left for the French Cameroun in Africa in the spring of 1927 under the call of the Sudan Mission, then operated by an independent mission board under Missionary A. E. Gunderson.

As one of the pioneer missionaries of that mission he has been active in establishing the mission in the French Cameroun and French Equatorial Africa, has been active in evangelistic work, and has served as officer of the mission in various capacities.

Mr. Okland is returning to the French Cameroun under the call of the Board of Foreign Missions of The Evangelical Lutheran Church together with his wife, Margaret Coltvet Okland. Their two children, Korinne and Theodore, will remain in the United States to continue their education.

On the basis of this call and on the approval of the Church Council of The Evangelical Lutheran Church he was ordained at Our Saviour's Lutheran Church, Minneapolis, Minnesota, April 4, 1954.

Wilfred Lester Hanson, son of Mr. and Mrs. Alvin E. Hanson, was born on a farm near Argyle, Wisconsin, on October 4, 1924, one of twins. He was baptized October 17, 1924, by the Reverend S. C. Benson, Blanchardville, Wisconsin. He was confirmed April 10, 1938 in West Bethlehem Lutheran Church, by the late Reverend B. O. Steffenson.

He received his high school education at Cobb High School, Cobb, Wisconsin, graduating in May of 1943.

After working for a ten-month period on his parents' farm, he was employed in farm work by Wilson Anderson, Montfort, Wisconsin, from March 26, 1944 until September 10, 1946. During this latter period he became aware of an inner call to serve the Lord in the holy ministry. With this purpose in mind, he enrolled at Augustana College, Sioux Falls, South Dakota in the fall of 1946 and graduated from there in 1950 with a B. A. degree. After one year of college he worked for six weeks for the Reverend Palmer Loken in the Lutheran parish at Maskell, Nebraska. His experience there pointed toward the parish ministry.

After completing two years at the Seminary he worked for a year serving Revere Lutheran Church, Revere, Minnesota, under the direction of the Reverend E. E. Olson, Westbrook, Minnesota.

He was united in marriage on August 24, 1952 with Mary Jean Benson. One son, Dean Alfred, was born to this union on May 17, 1953.

He is thankful to Almighty God for His patience in leading him into the ministry and for the blessings He has constantly bestowed upon him. He is deeply grateful to his wife, parents, brothers, sisters, pastors, teachers, school mates, and other friends who continue to encourage him with their love and to uphold him with their prayers. He looks to God for strength to carry on His work and is conscious of his weakness and inadequacy to fulfill this great responsibility.

On a call from Grace Lutheran, McClusky; Our Saviour's Lutheran, Mercer; and Zion Lutheran, Denhoff, North Dakota, he was ordained on February 28, 1954.

Do you mothers and fathers, sisters and brothers, and, perhaps, neighborhood friends wonder whether your boy or girl, man or woman, way out there in California, down in Texas, up in Washington, or even in Minnesota is attending a Lutheran church? By simply filling out this coupon and sending it in, perhaps a family will be saved for the Church.

I KNOW SOMEONE WHO
SHOULD BE IN A LUTHERAN CHURCH

Name _____

_____
(ADDRESS)

at _____
(CITY) (STATE)

I would like to know if they are attending a Lutheran church in this area.
You may mention my name: (yes)..... (no).....

Signed:

Name _____

Address _____

Send to—Placement Service of the ELC
422 South Fifth Street
Minneapolis 15, Minnesota

ANNOUNCEMENTS

Help Wanted: Typists and general clerical for permanent positions. Contact Mr. C. L. Nasby, Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

For Sale: Pews and altar rail. Write John Larson, R. 1, Lake Lillian, Minn.

The Rev. J. Bjonness-Jacobsen, a Norwegian pastor at present studying church stewardship in this country, is visiting the following parishes and showing a film depicting church life in Norway: Immanuel in Viroqua, Wis., Friday evening, May 14; First Lutheran Church in Decorah, Iowa, Sunday morning and evening, May 16; Springfield Church near Calmar, Iowa, Monday evening, May 17; Stavanger Church near Ossian, Iowa, Tuesday evening, May 18; Our Saviour's Church, Stoughton, Wis., Wednesday evening, May 19; Hauge Church in Chicago, Saturday and Sunday, May 22-23. His second itinerary comprises the following parishes: Yellow Medicine Church, Hanley Falls, May 27; Trinity Church, Forman, N. Dak., May 28; Lesje Church, Souris, N. Dak., May 30; Nordland Church, Bottin N. Dak., May 31; Ambrose Chu Ambrose, N. Dak., June 1; and manuel Church, Abercrombie, N. D June 3.

CHANGES OF ADDRESS FOR PASTORS

Paul Arnold, c/o Rev. Gordon Tang, Chome, Torisu Cho, Minami-ku Na Japan (4-19-54)

Hiram B. Ellingson, Tsivory, Madag (6-1-54)

Herbert Hanson, 2200 N. Regent, M apolis, Minn. (5-1-54)

Erling A. Jacobson, A 02240484, Hq. Air Mat Area, APO 10, Chateauroux (54)

Sherman I. Korshavn, 700 E. 70th Long Beach, Calif. (8-1-54)

L. J. Njus, McIntosh, Minn. (4-9-54)

W. Gordon Smedsrud, 2132 Hughes, A Iowa (4-20-54)

Ilot O. Sorum, 7537 Fremont Ave Minneapolis, Minn. (4-26-54)

O. R. A. Tollefson, 2604 Harris Ave., ver Springs, Md., c/o Major R. H. F (6-1-54) (for June and July)

Arthur C Wigdahl, 2434 N. Lafay Bremerton, Wash. (4-26-54)

R. E. Ylvisaker, 328 Congress, Bend (5-1-54)

Rolf D. Boe, Milan, Minn. (7-4-54)

BOOKLETS THAT BRING COMFORT

WHY WEEPEST THOU?

This booklet by Agnes Ford Gibbs is a beautiful expression of sympathy and courage for the bereaved, helping them to face life today, tomorrow and on into eternity with Christ.

15c each; $1.65 a dozen; $6.75 for 50; $12.50 a hundred
Code 22-494

THAT YE SORROW NOT

For the bereaved, comforting Scripture verses concerning death, resurrection and life eternal. 4¼x5⅜, 16 pages, 2-color printing, with envelope

15c each; $1.65 a dozen; $6.75 for 50; $12.50 a hundred
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The Placement Servi

The purpose of the Placement Service assist in the locating of our people in munities served by the Lutheran Church. Placement Service has not investigated merits of the propositions advertised assumes no responsibility in the ma Send your ads and communications to Placement Service of the E.L.C. New dress: 422 South Fifth Street, Minnea 15, Minnesota.

FOR SALE

Farms

For sale—320 acre grain and stock in Benson County, North Dakota. Norwe Lutheran community, church and school mile from farm. Gravel road, REA, ph 5-room house, fair buildings. $32.50 acre. Will sell livestock and machinery. mineral and oil rights given. 361

Excellent 320 acre farm adjoining tow 700, Lamoure County, North Dakota. operated strictly as a dairy farm. All mo five room home, hot and cold running w nearly new barn, other buildings. 361

320 acre farm for sale in McIntosh Cou North Dakota, 1 mile from good town. cellent five room home, full basement, n ern. Hip roof barn, REA, other buildi Very good land. 361

400 acre farm, Roseau County, Minne Modern home, 8 rooms, full basement; and other buildings. Abundant, good w REA; land first class. 361

Half section of land, good, small se buildings. Griggs County, North Dak Well improved farms all around it. $11 cash takes it. 361

1,500 acre stock and grain ranch. Exce improvements, about 700 acres field; bal hay pasture land. Abundant, good w fenced; REA; mail route. Stutsman Cou North Dakota. 361

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

inesses

rocery and general store building with olished business, living quarters, garage approximately two acres of land. North- Washington, Lutheran community. Paved way, bus service to grade and high ol. $9,000. Will consider renting with on to buy. 361-7C

eal opportunity for general merchandise in rich farming community, east cen- North Dakota. 50x80 brick building for or rent. Stock reduced to suit buyer. room modern apartment in building. ier retiring. 361-8C

ardware store for sale in town in western i. Large cement block building, ample n for good stock of hardware and appli- s. Predominantly Lutheran community. ier would consider renting building for a t period of time. 361-9C

POSITIONS WANTED

ousekeeping position wanted for one per- or for small family. Prefer country to home. 361-10D

year old business man, family, desires inistrative or managerial position. Prefer ch connected work. 361-11E

HELP WANTED

anted—lady for general housekeeping on rm in Sheridan County, Montana. Could n permanent position. 361-12F

onsiderate and congenial family desires for general housework. 361-13F

venth and eight grade teachers needed Oregon grade school starting with the term. Math, English and reading, and ce and geography. Write for any further rmation. 361-14F

egistered nurses wanted for new hospital Saginaw, Michigan. Most complete and ern equipment. Specialized, supervisory, staff positions open. Excellent salaries and onnel policies. 361-15F

elp Wanted—several openings in dry ing establishment in north central South ota. Write for particulars. 361-16G

anted—high school journalism or English ier, man or woman. Prefer someone who also teach vocal music. Must be Protes- 361-17G

anted—middle-aged reliable man as help- n 100 acre farm in Richland County, onsin. Lutheran preferred, nominal pay the assurance of a good home. 361-18G

sition open for right man as manager grain elevator and feed business. Good in southeastern South Dakota. Luther- hurch in town. Good school system. 361-19G

anted—Licensed embalmer and funeral tor for immediate employment with a ressive funeral home in the heart of the River Valley. Top salary for qualified . Living quarters available. 361-20G

MF

tinued from page 485)

from Wales, Shishmaref, Teller, o, and Nome. A number of white ple from the States with various ds of background and church affil- ns are also there. This, therefore, ot the easiest situation, but Rev. tad seems well able to cope with it.

PROSPECTIVE MISSION IN NOME

A lot and quonset building have recently been procured in Nome. The quonset has been renovated for a Chapel with small living quarters in the rear. The promise of a Seminary student and his wife this summer will mark the beginning of definite work there. Because so many of our people from Igloo, Teller, Shishmaref, and surrounding areas have located there, we must follow them with our Church or lose them from the faith. So, may the trumpet continue to sound and the Gospel bell to say, "Come to Church."

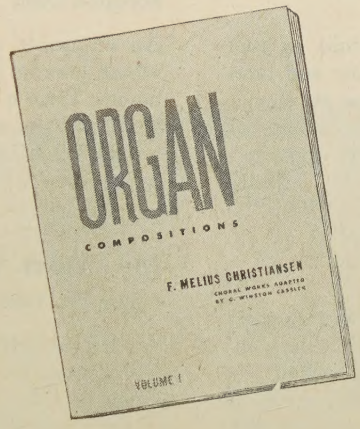
THE MISSIONARY SAYS "THANK YOU"

"We are grateful, for the sake of the Eskimos and for the comfort it gives us workers, for the prayerful interest and material support many of you are giving Christ's work here. Thank you from us all."

Mrs. N. Hegland

"We are thankful to the many friends who donated and gave so generously to our stations up here. What would we have done without those fine toys, shirts, sweaters, dresses, materials, stockings, socks, notions, skirts, books, stationery, coats, blankets, quilts, and many other fine gifts. The cash donations went for other things such as labor, candy, oranges, apples, needy ones, and other needs at this time. So you can be assured you were in our thoughts and prayers those days. May God bless you all in His most wonderful way."

Helen Frost



The Choral Works of F. Melius Christiansen

Adapted to Organ by G. Winston Cassler

Edited by Olaf C. Christiansen

Hammond Registration by Earl R. Larson

ORGAN COMPOSITIONS VOLUME I

Beautiful Saviour
Before Thee, God
Built on the Rock
Flower of Love
God Our Father
Hosanna
Lamb of God
Lord of Spirits
My God, How Wonderful Thou Art
O Darkest Woe!
O Sacred Head
Rock and Refuge
Source of Calm Repose
Temples Eternal

Here is the volume that church organists have been eagerly awaiting. Fourteen of Dr. Christiansen's most beautiful choral arrangements have now been adapted for the organ—many of the numbers are now available as organ compositions for the first time. Mr. Cassler has transcribed the choral score so that organists of average ability can handle these selections without much technical difficulty, and yet has retained the spirit and style associated with Christiansen's work.

The church organist will find in this fine collection preludes and postludes for the church service, suitable teaching material, and excellent recital material. Medium grade of difficulty. 64 pages, 9½x12½, paper bound.

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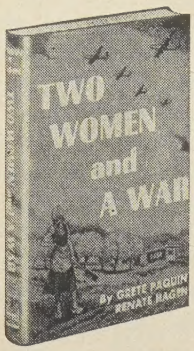

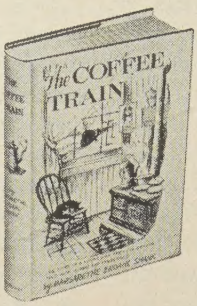

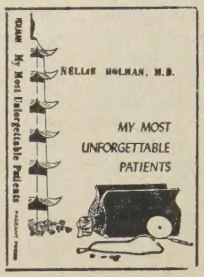

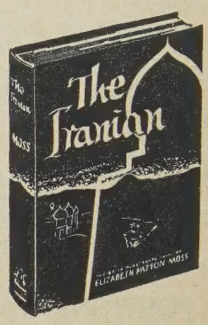

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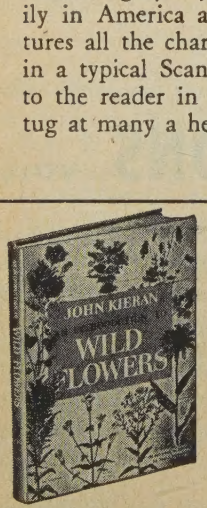

A beautiful book for the family that enjoys the out-of-doors together

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